

THE SEEKERS

A POPULAR REPORT OF THE
BRITISH AND FOREIGN BIBLE
SOCIETY FOR THE YEAR
MCMXXIV-XXV

THE SEEKERS



Photo by]

Mount Everest, named by the Tibetans, Chomolungma—"goddess mother of the World," and the Tibetan monastery which stands at a greater altitude than the highest mountain of the West.

Everest is more than a mass of rock. Everest is a symbol of the Seeker's unsatisfied craving

[Explorers Film Co.

THE SEEKERS

SEEK, AND YE SHALL FIND

St. Matthew vii. 7.

TO BE A SEEKER IS TO BE OF THE BEST SECT
NEXT TO A FINDER ; AND SUCH AN ONE SHALL
EVERY FAITHFUL HUMBLE SEEKER BE AT THE
END. HAPPY SEEKER, HAPPY FINDER !

Oliver Cromwell to his daughter, Bridget Ireton.

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THE BIBLE HOUSE, QUEEN VICTORIA STREET, LONDON

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NOTE

Except where otherwise stated, the incidents and statistics in this Popular Report of the British and Foreign Bible Society belong to last year's record. For a more detailed account of the Society's operations, with full statistics and financial statements, the reader is referred to the Hundred and Twenty-first Report, price one shilling.

EDWIN W. SMITH,
Literary Superintendent.

THE BIBLE HOUSE, July, 1925.

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PROLOGUE

*“What light of unremembered skies
Hast Thou relumed within our eyes,
Thou whom we seek, whom we shall find? . . .
A certain odour on the wind,
Thy hidden face beyond the west,
These things have called us; on a quest
Older than any road we trod,
More endless than desire.”*

RUPERT BROOKE, *The Song of the Pilgrims.*

WALKING one day along Fleet Street a modern poet looked up above the rolling stream of red and yellow buses, above the upturned faces of the crowd, and saw an airship sailing slowly, a voyager in the new-found realms of gold, over the brooding dome and flaming cross of St. Paul's. As he wandered musingly onward, the shores of Time softened into Eternity: a hand out of the past led him through sundry narrow streets till he stood by an ancient inn built with crazy beams and overhanging eaves. From within there reached him a deep-voiced song:—

*“Marchaunt Adventurers,
Marchaunt Adventurers,
Marchaunt Adventurers, O, whither are ye bound?—
All for Eldorado and the great new Sky-line
All to seek the merchandize that no man ever found!”*

In the spacious days that dawned upon England after the discovery of America, when the seafaring

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instincts of our race were reawakened and men plunged boldly into the unknown, there was founded, towards the close of Edward VI's reign, the "Mysterie and Companie of the Merchants Adventurers for the discoverie of Regions, Dominions, Islands and Places Unknown," with Sebastian Cabot, the pilot of England, as its first governor. From Henry VII the "Fellowshippe of Merchantes Adventurers of the Realm of England" had already received a charter, and in subsequent years other "most sodd, discreet and honest persons" in London, Bristol and elsewhere formed additional Companies of Adventurers.* Following Columbus in the quest of Cathay, penetrating far into Russia and across the Caspian into Persia, into the ice-bound regions of the far North and into the torrid lands of the South, these Adventurers sought the glory of England, and by promoting commerce laid the foundation of her supremacy in the seven seas.

The successors of these bold Adventurers are among us still, as they themselves were the more modern representatives of an endless line of seekers. Long ago was told the immortal story of Jason and his Argonauts who sailed in quest of the Golden Fleece, a story which embodies the unrecorded history of all the ardent seamen and landfarers who for a thousand years went east to seek distant treasure, and brought back to Europe the gems and gold of India and Turkestan.

The thrill of all these exploits is upon us yet. The great books of the world are those which tell of Seekers : of the much-enduring goodly Odysseus, who, roaming ever with a hungry heart, sought his home over the unresting waves ; of the pious Æneas, who followed

* One of these, The Company of Adventurers of England trading into Hudson's Bay, still carries on business.

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a flying Italy over a vast sea ; of all the daring explorers, down to the Pearys and Scotts and Amundsens of our own day. In another sphere there are the books which tell of those who voyaged through strange seas of thought in search of Truth : Plato's *Republic* was a seeking for justice, " a thing more precious than many pieces of gold " ; *The Divine Comedy* tells of Dante, the perfect type of the pilgrim soul, and his quest of the Beatific Vision ; *The Pilgrim's Progress* chalketh out before our eyes the man that sought the everlasting prize. All such books are a source of never-ending joy, because they appeal to what is native and indestructible in us. " Something hid behind the ranges. Go and find it," says the voice within, and if we do not go, at least we like to read of those who obey.

* * * * *

What will not men risk and suffer in their quests ? We who steam in luxurious liners over well-charted oceans and along well-buoyed and lighted coasts cannot imagine what a voyage meant to the seamen who sailed unknown and lawless seas, where legend added terror to tangible perils that were enough to stay the boldest.

And in our own days what have not men dared ? They have gone to Klondyke to wrest gold from the frozen earth, and out into the Never Never lands of Australia, where the sun shines blisteringly upon iron-shot sand plains. They have sought the elusive diamond in the scorched regions of South Africa, hoping every day to pick up Koh-i-noors or even Cullinans. At least one of these has written a big book about it—joyous pages redolent of the joys of questing, of being flayed by the sun, of bad food and worse water. This seeker found plenty of band-toms and zincons and other illu-

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sory things—but never a diamond. An expedition braved real dangers in wildest Africa in search of a single butterfly—the great *Papilio*. The writer knew a man who endured considerable hardship in a rough country while seeking parasites on bats' wings!

It is often a disappointing business, this searching. Yet the fascination of it never palls. The story of mankind is the story of man's quests—the quests of a restless, insatiable being, never content with what he holds, but always reaching out towards the beyond. At times he stumbles upon what he never sought; often he finds a greater thing than he knows; and sometimes history justifies his maddest pursuit. Columbus sailed towards the setting sun in search of Cathay, and died without knowing that he had discovered a New World. That grand old Elizabethan sea-dog, Martin Frobisher, filled the holds of his little fleet with valueless rock, believing it to be precious gold-bearing ore; but his voyages into the frozen north were not fruitless—they pointed the road which led to the Dominion of Canada. The alchemists' search for the philosopher's stone laid the foundation of the modern science of chemistry. Pursuit of fabled realms paved the way for all our knowledge of the earth. So men catch glimpses of untravelled worlds whose margins fade for ever when they move, and we treading in their steps go beyond them and see hands beckoning us still onward.

* * * * *

There are those who bring back no gold, who win no prizes. They set out on a quest audacious as any exploit of Don Quixote de la Mancha, and the glory of it remains an imperishable heritage. Such were Mallory and Irvine, those gallant gentlemen who when last seen

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upon Everest were making steadily and strongly for the summit. "In dying," as the Earl of Ronaldshay finely said, "in dying they showed that the upward aspiring spirit of man, which will sacrifice all in its pursuit of an ideal, is a living and compelling force in determining the conduct of the individual, and equally, therefore, in shaping the destiny of the human race."

* * * * *

The kingdom of heaven, said our Lord, is like unto a man that is a merchant seeking goodly pearls. The parable gains in significance if we think of the merchant as seeking pearls, not for their beauty, nor for their worth as gems, but for their supposed virtue. The word for "pearl" in the Greek (whence our "Margaret") derives, scholars tell us, from the Persian *mard-jan*, which means "owner of life." When the merchant came upon the pearl of great price, "pure as the eyes of God, bright as the eyes of the sun, sweet as the eyes of a mother," he might well sell all that he had and buy it, if he saw in it a super-excellent talisman of immortality. This is not a fanciful interpretation. Modern scholars teach that man's earliest quest was for an elixir of life, something that would restore youth to the aged and add vitality to the ghostly existence beyond the grave. Pearls and gold and jade were regarded as such life-givers. When men were once convinced that immortality could be gained by such means there was no limit to the exertions they were prepared to make in order to secure it; they ransacked the world for earthly paradises where such a talisman might be found. Men sought life first—only as an afterthought did they seek gold and gems as wealth.

* * * * *

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In that curious collection of travels, *Purchas his Pilgrimes*, the author allegorizes the story of Solomon's navy of ships which fetched gold from Ophir. "Solomon," he says, "seemes to signifie Christ, his Navy the Church which in the Sea of this variable world seeks for the golden Treasures of Wisdom and Knowledge." Truth, said John Milton in his famous allegory, truth, our richest merchandise, was hewn like the body of Osiris into a thousand pieces, and the sad friends of Truth go like Isis gathering them up limb by limb—"we have not yet found them all!" In like manner we may make a parable of man's age-long quest for corruptible things such as silver and gold. The beautiful legends of the search for the Earthly Paradise remind us of all pilgrim souls who, like Abraham, go out, not knowing whither they go, looking for the city which hath foundations, which exists nowhere on earth but is laid up in heaven to be the pattern and rule of human life.

Every aspiration of man for the unseen and intangible testifies that he does not live by bread alone. Long ago Plutarch said that communities might be found without walls, without letters, without money, "but a community without holy rite, without a god, that uses not prayer, nor oath, nor divination, nor sacrifice, no man ever saw, nor will see." Modern research has justified Plutarch's bold prophecy. In our day Hastings' *Encyclopædia of Religion and Ethics* has been published in twelve volumes, each of a thousand closely printed pages, gathering together the customs and beliefs that witness to the sense of all tribes and nations of things unseen. What does it all mean? Have not these peoples got homes and wives and children, lands to cultivate, work to do, and cannot these things content them? Nay—for here they are feeling after the Great Something More.

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In seeking after God, if haply they might feel after Him and find Him, men have often gone sadly astray. The significant thing about it all, however, is not the mistakes they make, but the fact that they seek. Man's religion is to be judged not from what he grasps, but from what he reaches after. In even the lowest forms of human faith there lie the promise and potency of the highest. Men seek—

“Like plants in mine, which never saw the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him.”

Men have sought out many inventions, but the sympathetic ear catches beneath their discordant cries the undertones of worthier aspirations. Who can remain unmoved that witnesses the worship of people of other faiths? A multitude of men, women and children climbing laboriously the six thousand steps of Taishan, one of the sacred mountains of China, where since before the time of Moses pilgrims have gone to worship the Supreme Ruler; hundreds of white-robed Moslems bowing simultaneously in prayer; a vast crowd of Hindus gathering to bathe in the sacred Ganges; a solitary pagan African kneeling before his altar to an Unknown God: your heart must be harder than the nether millstone if, seeing this, you do not ache to lead these seekers to Him who is the Life and the Truth and the Way.

Rudyard Kipling has told us in *Kim* of one of these pilgrims of an inward odyssey—the Lama who spoke the legend of an arrow shot by a divine hand, “and where it touched earth there broke out a stream which presently became a river whose nature is that whoso bathes in it washes away all taint and speckle of sin.” “Where is that river?” pleaded the Lama; “Fountain

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of wisdom, where fell that arrow?" As we hear that cry and follow the seeker along the highroads and byways of India, watching with eager sympathy every turning aside to examine the streams, we are in the presence of one of the facts of essential man. Not wealth, not even bread, but Life, Cleansing, God—these are the primary objects of man's quest.

Long ago Plato used words that the early Christians loved to quote. Man, he said, is born to be at home with God. It would be foolish to pretend that all people are consciously seeking Him—any more than the younger son was seeking his father while wasting his substance with riotous living. To the mystic, it has been well said, the parable of the Prodigal Son is the history of the Universe. What is essentially wrong with most of us is that, whether we recognize it or not, we are homeless and homesick. Man roams far and wide, always with a hungry heart within him. All the world cannot content him, and when he comes to himself he knows there can be no satisfaction save at home with God—where he was born to be.

* * * * *

Man's quest: but that is only part of the story—the lesser part. To complete it we must speak of God's quest. *For thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out.* God seeks man before ever man seeks God. God is not alien to man's search; his quest for God was prompted by God. If we love, it is because God first loved; if we believe in Him, it is because He has given us the power of faith. St. Augustine has said it once for all: "Thou hast created us for Thyself, and our heart is restless till it finds rest in Thee. . . . My faith, O Lord, calls upon Thee—the faith which Thou hast given me, which Thou

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hast inspired into me." It is the truth in Pascal's sublime paradox : "Thou wouldst not have sought Me, if thou hadst not already found Me." For us modern folk it has been expressed by Francis Thompson in his *Hound of Heaven*—the tireless, implacable, ruthless seeking of the wayward soul by the Divine Spirit, "this tremendous Lover."

"Nigh and nigh draws the chase,
With unperturbèd pace,
Deliberate speed, majestic instancy ;
And past those noisèd Feet
A Voice comes yet more fleet—
'Lo ! naught contents thee, who content'st not Me !'"

God is Love—the Love that will not let us go, incarnate in the Son of Man who came to seek and save that which was lost. How He delighted to tell of the woman who sought diligently *till she found*, of the man who went out after his lost sheep *until he found it* ! In telling of these He told of Himself. No prospector ever sought precious stones with such passion and pertinacity as He sought for souls. He seeks them still.

* * * * *

The Bible is at once the Book of Seekers and the Book of Finders. Here is written for our instruction the story of man's search and discovery of God ; of God's seeking and finding man.

The Bible may be said to utter concerning itself what Robert Browning's Ariel said of himself :—

"The lowest hind should not possess a hope,
A fear, but I'd be by him, saying better
Than he his own heart's language."

"Oh, that I knew where I might find Him !"—that is our heart's language. When bitter experiences sometimes seem to render futile our craving for God,

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once again words of Holy Writ leap to our lips : “ Thou hast covered Thyself with a cloud that our prayer should not pass through.” Our conscience commends the call : “ Seek ye the Lord while He may be found.” In surrender our hearts’ language is : “ When thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek.” Our deepest experiences confirm the promise : “ The Lord is good unto the soul that seeketh Him.” All this and more the Bible tells of seeking and of finding. The whole New Testament re-echoes the joyous note of the first disciples : We have found Him ! This it is that makes it the most buoyant and radiant book ever written.

The Bible is a book about God—about man’s deepest needs and their fulfilment in God. Herein lies its permanent value to mankind. As long as men seek for God, this Book’s message will come home to the soul. God still seeks men through His Word.

* * * * *

Among the Seekers are they who roam, not for gold, nor for fame, but to win souls for their Master. These Christian apostles have shown a temper as fine, an endurance as tenacious, a boldness as daring, as ever distinguished Elizabethan seaman or modern explorer or soldier. Among the noblest of them have been those who themselves were redeemed from barbarism. Their record shines in the pages of every Missionary history.

“ There are alligators there and snakes and centipedes,” said the friends of Tepeso, a native teacher of the London Mission in Samoa, when they tried to dissuade him from venturing into New Guinea.

“ Hold ! ” said he, “ are there men there ? ”

“ Oh yes, there are men, but they are dreadful savages and cannibals.”

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“That will do,” said Tepeso, “wherever there are men, missionaries are bound to go.”

God seeks men through His servants.

* * * * *

Two hundred and fifty years after the *Mysterie and Companie of the Merchants Adventurers* was founded, a little group of Adventurers for God met in a London counting-house and discussed the formation of a Society “for the whole world.” Long before this the wisest of the Greeks had written: “The father and maker of all this universe is past finding out; and even if we found Him, to tell of Him to all men would be impossible.” The fathers of the British and Foreign Bible Society believed, as their successors to-day believe, that God is known in Christ Jesus our Lord, and that it is not only possible, but our bounden duty, to tell of Him to all men. The following pages will set forth how the Bible Society is striving to bring the Glad Tidings to all peoples through the printed pages of Holy Scripture.

A NOTE OF THE WAY

*“Heaven-sweet Evangel, ever-living word,
Who whilome spakest to the South in Greek
About the soft Mediterranean shores,
And then in Latin to the Latin crowd,
As good need was—thou hast come to talk our isle.
Hereafter thou, fulfilling Pentecost,
Must learn to use the tongues of all the world.”*

TENNYSON, *Sir John Oldcastle.*

How shall the Seekers find their way? Ancient mariners hugged the coast, or, more daring, thrust out guideless into the uncharted deep. Later they employed the astrolabe, the compass, the quadrant. The Polar Star and the Southern Cross have guided many a wanderer on sea and land: “You can always git your bearin’s from the Cross,” says an Australian pioneer. Pathfinders devise various methods of marking the trail for those who shall follow. Seafarers traced their course upon charts—“sea-cards,” as these used to be styled; or they wrote their log in the form of ruters, “briefe directions for readie sayling,” recording winds, shoals, currents: you may read them still in *Purchas his voyages*. The frontiersman blazes the trees of the forest through which he is the first to venture. One of the shepherds on the Delectable Mountains gave Christian and Faithful *a note of the way*—a rudimentary guide-book. And are not all good books, in fact, guide-books, wherein pathfinders of the Spirit have left us a



WILLIAM TINDALE.

From an oil painting in the Committee Room at the Bible House, London.

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purpose and ambition to do for other peoples what Tindale did for our own.

Fulfilling Pentecost.

The well-known lines which we have placed at the head of this chapter were written, not of Tindale's translation, but of Wycliffe's. They remind us that while Tindale's was the first printed version, it was not the earliest English version, for the whole Bible had been rendered from the Latin by Wycliffe, or by his disciples, before 1384. They also remind us that the tradition of Bible translation is almost as old as the Christian Church herself. It will be worth while pointing out some of the features of this tradition, for by so doing we explain what it is the Bible Society stands for to-day.

The Bible an Instrument of Religion.

When in March, 1516, Erasmus published his Greek Testament, he followed the lead of St. Jerome and St. Augustine by entitling it an Instrument. His aim was one—to bring men back, as he said, to “the philosophy of Christ.” “If,” wrote Erasmus, “anyone shows us a relic of Christ's clothes, we fall down, adore and kiss it, but it is only the Gospels and Epistles that efficaciously bring back to us the whole Christ.” Tindale thought it superfluous to explain why he translated the New Testament, for, said he, “who ys so blynde to axe why lyght shulde be shewed to them that walke in dercknes?” But on another occasion he explained: “Because I had perceaved by experyence, how it was impossible to stablysh the laye people in any truth, excepte the Scripture were playnly layde before their eyes in their mother tonge, that they might se the processe, ordre and meaning of the texte.”

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To bring men to Jesus Christ and through Him to God, to enable them to test for themselves our representation of Him, to preserve a uniform standard of faith and morals, to provide a touchstone by which the Church herself may be tried—this was all contained in the purpose of Erasmus and Tindale and the earlier translators of the Scriptures, as it is in the purpose of the Bible Society to-day. No more than any other tool or weapon are the Scriptures an end in themselves: they are an instrument of God's grace.

Everyman's Book.

Following on this first principle, comes the second: the Scriptures must be put into language understood of the people—all the peoples. Erasmus was true to the tradition when he wrote as follows in the third edition of his Greek Testament:—

“Some think it an offence to have the sacred books turned into English or French, but the evangelists turned into Greek what Christ spoke in Syriac, nor did the Latins fear to turn the words of Christ into the Roman tongue—that is, to offer them to the promiscuous multitude. . . . Like St. Jerome, I think it a great triumph and glory to the Cross if it is celebrated by the tongues of all men; if the farmer at the plough sings some of the mystic Psalms and the weaver sitting at the shuttle often refreshes himself with something from the Gospel. Let the pilot at the rudder hum over a sacred tune and the matron, sitting with gossip or friend at the colander, recite something from it.”

In the same spirit William Tindale declared to a learned opponent: “If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost.”

In carrying out his purpose, Tindale adopted the simplest style of current English. Scarcely 140 years separate him from Wycliffe, yet in that time English

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had changed considerably—had, indeed, become a new language. Tindale did not attempt to bring the earlier version up to date: he began afresh, in the speech of his time.

In this Tindale was but following in the footsteps of the original writers of the New Testament, for they wrote, not in a high literary dialect beyond the heads of common folk, but in the language of the home and market-place. This is what the Bible Society aims at in its versions. One of its rules for the guidance of translators and revisers runs thus: "The Committee wish their versions to be faithful translations in a style easily understood by the people; on the one hand avoiding vulgarisms and colloquial expressions unworthy of the Book, and on the other hand avoiding forms of speech which are classical rather than intelligible to ordinary readers."

Let the Evangel learn to use the tongues of all the world—the language of every man's mother; so that in the very words wherein he heard her say, "I love thee," he may also hear the Father of all say, "I love thee." *

A Translation from the Original.

Wycliffe had no edition of the Greek Testament from which to translate; he worked from the Latin Vulgate, the ecclesiastical Bible of his time. His was, therefore, a translation of a translation. Tindale, on the other hand, made his rendering from the third edition of the Greek Testament recently edited and printed by Erasmus. In subsequent years he made a rendering of a large part of the Old Testament from the Hebrew. For this work he was well qualified by scholarship. He was severely criticized on other

* William Arthur, *The Tongue of Fire*, page 26.

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grounds, but his doughtiest opponent, Sir Thomas More, acknowledged the competence of his learning. It is on record that he spoke seven languages as his own.

In this respect, also, the Bible Society aims to reach the highest standard. Another of its rules expresses the desire "that wherever practicable, versions should be made and revised from the original Hebrew, Aramaic and Greek." In the great majority of cases this desire is fulfilled. The Society is anxious to maintain a very high level of sanctified Christian scholarship in the interest of the Church abroad.

Tongues of all the World.

Dr. Kilgour, the Bible Society's Editorial Superintendent, has placed students under great obligation by preparing a chronological list of all printed editions of Holy Scripture. This is to be published as a Bible House Paper. We will here give a summary of it.

In the	XV	Century	versions	were	printed	in	14	languages.
„	XVI	„	„	„	„	„	26	„
„	XVII	„	„	„	„	„	12	„
„	XVIII	„	„	„	„	„	19	„
„	XIX	„	„	„	„	„	496	„
„	XX	„	versions	have	been	printed	in	260
							Total	.. 827

It is illuminating to divide the last two periods into decades :—

1801-1810	..	..	10	1881-1890	..	..	69
1811-1820	..	..	34	1891-1900	..	..	98
1821-1830	..	..	43	1901-1910	..	..	113
1831-1840	..	..	31	1911-1920	..	..	110
1841-1850	34	1921-1924 (4 years)	37
1851-1860	76				—
1861-1870	58				
1871-1880	43			Total	.. 756

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In the centuries preceding the fifteenth the Bible, or some part of it, existed in manuscript in twenty languages. Versions in all of these tongues were subsequently printed, and are included in the figures we have given. Since the British and Foreign Bible Society was founded in 1804, versions in 735 languages have appeared, and for 572 the Society has been in some measure responsible; i.e. it has either published or assisted in publishing them, or it has circulated them.

Six New Versions.

Of these 572 versions, six were added during the year ending March 31st, 1925. Once again the majority are in African languages, viz. *Logo*, *Tsimihety*, *Rukuba*, and *Bamum*; one is for Asiatics (*Thado-Kuki*), and the sixth for a New Guinea tribe, viz. *Jabim*.

(1) A pathetic interest attaches to the version of St. Mark in the *Logo* language spoken in the north-east corner of Belgian Congo. Miss Mary Mozley, of the Africa Inland Mission, who reduced this speech to writing and prepared the translation, died before the book was printed. The whole cost of the edition has been defrayed by her mother.

(2) *Tsimihety* is an aboriginal dialect spoken by about 19,000 people in Madagascar. The translation of St. Luke's Gospel was made by a Malagasy named Rakotojaona, with the assistance of members of the Paris Evangelical Society and L.M.S.

(3) *Rukuba* is a Nigriian language used by about 40,000 people living in the polyglot Bauchi province, which has now provided eight versions on our list. When first visited by Europeans in 1905 the Rukuba people were cannibals and head-hunters. The Gospel of St. Mark has been translated for them by the Rev. Charles Hummel, of the Sudan Interior Mission.

(4) The people who speak *Bamum* number about 80,000, and live in the interior of Cameroon, West Africa. They were first evangelized by the Basel Mission, whose work is at present carried on by the Paris Evangelical Society. Of the two Gospels now published, St. Mark was translated by MM. Vincent, Frey and Vernet, of the latter Society, with the help of native evangelists;

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and St. Luke was prepared by Mose Mumbeket and Mose Yeyap, native students in the Bible School at Fouban, and revised by M. Frey. Christian children (Indian and European) members of the Lahore Young People's Branch of the B.F.B.S. have paid for the printing of these editions.

(5) The translation of St. John's Gospel in the *Thado-Kuki* dialect of Chin, spoken by hillmen in Assam and Upper Burma, has been prepared by a Christian named Ngulhao, in collaboration with the Rev. W. Pettigrew, of the American Baptist Foreign Missionary Society.

(6) *Jabim* is a Melanesian tongue spoken by some 30,000 people living on the north-eastern coast of New Guinea. The New Testament now published has been translated by the Rev. Heinrich Zahn, of the German Lutheran Mission.

Native Translators.

One immense advantage William Tindale enjoyed over the majority of translators of the Scriptures. He made his rendering into his own mother-speech, whereas most missionaries use languages which they have learnt since attaining mature age. No missionary ever ventures on this work without the assistance of capable Christians into whose language he is translating, but the ideal will never be reached until native Tindales arise, who will combine ripe Christian experience with ample scholarship and a command of their own tongue. Advance in this direction is being made. It will be noticed that native Christians took the leading part in producing three out of the six new versions last year, and upon the staff of revisers now at work are gentlemen with all the qualifications we have named.

A thyngne begunne rather than fynnesshed.

Tindale had no sooner issued his version than he began to revise it, and to the end of the few years that remained to him, he was never fully satisfied with his work. "Count it," he wrote in his preface, "count it as a thyngne not havynge his full shape—as a thyngne begunne

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rather than fynnesshed." He promised to improve it, to "put out yf ought be added superfluously . . . and to seke in certayne places more proper Englysshe." Moreover, he invited others to put their hands to amend it. The year after Tindale was strangled and his corpse burnt at Vilvorde, Coverdale's version appeared with "the Kynges moost gracious licence," and this Bible was Tindale's, revised and completed. Our Authorised Version represents a further revision of Tindale's—it has been calculated that nine-tenths of some sections of the New Testament and five-sixths of others are his. The Revised Version of 1881 is still substantially Tindale's translation. Nor is it likely that the matter will rest there.

To sethe them better.

While the Bible Society is delighted to be able to report new translations, it is no less pleased to chronicle efforts to improve existing versions—"to sethe them better," as Tindale would say.

Our co-workers have been engaged in revising no fewer than thirty-four versions. The results of their painstaking labours have now been published in seven instances, viz. revised Bibles in *Maori*, *Marathi* and *Italian*, revised New Testaments in *Chinese Wenli* (Union version), *Giryama*, *Hausa* and *Ndonga*. Five other revisions had been completed and were passing through the press on March 31st, and will have been published by the time these lines are read. The completion of the Hindi New Testament, following on that of the Old, means that a new version of this Bible is available for 40,000,000 Indians. For the Amaxosa of South Africa a Union version, intended to supersede two differing versions previously in use, has been prepared in co-operation by scholars of various branches

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of the Church. The Bible in *Kongo* (San Salvador dialect), originally the work of the Rev. Holman Bentley and his colleagues of the Baptist Mission, has been revised by their successors. Dr. Bromilow, of the Australasian Methodist Missionary Society, has completed, with the assistance of Eleazar, a Papuan Christian, a revision of the New Testament and a translation of the Old in the *Dobu* language of New Guinea. The Psalms and Proverbs in the Zanzibar form of *Swahili* have been revised by Canon Godfrey Dale, of the U.M.C.A.

Other revisions have been completed, viz. the Burmese Bible ; New Testaments in the forms of Chinese spoken at Canton and at Foochow ; and the New Testament and Psalms in another dialect of *Kongo*, named *Buende* or *Fioti*.

Revision is still proceeding in eighteen other languages, among which we may name *Urdu*, *Kanarese*, *Tamil* and *Chuana*.

The languages mentioned in this paragraph are spoken by upwards of 200,000,000 people.

Paipera Tapu.

As the space is lacking here to tell the story of all these versions, we will select one—the Maori Bible. When the Rev. Samuel Marsden landed in New Zealand and conducted the first Christian service on Christmas Day, 1814, the aboriginal Maoris were regarded as irreclaimable savages. The Lord's Prayer was the first portion of Scripture to be translated into their language ; in 1837 the New Testament was completed. When copies were distributed to the people, they observed the customary *paremata*, "return-feast," by bringing six hundred baskets of potatoes and Indian corn. Anglicans and Methodists joined in the translation

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and revision of the Bible, which was issued complete in 1868.

Now, last year, Archdeacon Herbert Williams, a grandson of the original translator, came to England to see his revision through the press. So expeditiously was this carried out, that six months after the composition was begun the first bound copy of the Bible was ready.

Of the new version, Mr. Cowan, a recognized authority on Maori language and custom, writes in the *Free Lance* (Wellington, N.Z.): "The Paipera [Paipera Tapu is the Maori name for the Bible] stands to-day as great a joy to the lover of good Maori as the English Bible of the Authorised Version is to those who appreciate keenly its dignity, beauty and poetry, no less than its message."

The Maoris number about 50,000. They elect members of Parliament of their own race, and many of them have risen to high positions. At one time a Maori (the Hon. James Carroll) acted as Premier of the Dominion; another (Sir M. Pomare) is now Minister of Public Health and in charge of the administration of the Cook Islands.

The Bible Society is gratified by the opportunity of contributing to the spiritual welfare of this gifted people.

Harmless Drudges.

Behind these versions of the Scriptures there are the patient folk who first learnt the languages. Dr. Samuel Johnson defined a lexicographer as "a maker of dictionaries: a harmless drudge." Many men and women are content to be such harmless drudges in God's service. They, too, are Seekers. As some go in search of gems and gold, so these go in search of words. They have their own ecstatic moments. Believe it or not, these harmless drudges find as much excitement in

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word-hunting as the Roosevelts find in lion-hunting, and are as happy over the discovery of an elusive word as others over a diamond.

When Dr. John G. Paton landed on Tanna he could not speak a word of the language of the naked and painted islanders. He looked at them, they at him ; they smiled and nodded and made signs to each other, but could do no more. Then one day Dr. Paton caught the interrogative *Nungsi nari enu*, as one man lifted up an article and spoke to a companion. The missionary guessed he was asking, What is this ? so he lifted up a piece of wood and repeated the words, *Nungsi nari enu ?* They responded with a name which Dr. Paton noted in his pocket-book. Another day a stranger pointed to him and he heard the words, *Se nangin ?* Correctly divining that the man was asking, Who is he ? Dr. Paton pointed back and said, *Se nangin ?* He got the name. Who can measure the joy of this missionary as he wrote down these first words in his vocabulary—words which were the Open Sesame of the Tanna language ?

Missionaries in other parts of the world have begun with the phrase, What is this ? But useful as it is, it may prove a snare. The Rev. W. Chapman, a pioneer of the Baila-Batonga mission, learnt it, and holding up a native hoe put the question to a man, who replied, *Uswekonotuladibandaiamba*. He wrote down the answer as well as he could. Then he held the hoe up again and asked another man, What is this ? The man replied, *Amebondadibandabobokwinaizhinadinji*. This still longer name for a hoe was conscientiously written down by the missionary. At a later date he discovered that the first man had said, " We here we call it an *iamba*," and the second, " And I also call it the same ; there is no other name for it ! "

A Lady's Experience in Burma.

Some amusing instances of a lexicographer's methods are given by Mrs. Leslie Milne in her recent book, *The Home of an Eastern Clan*. In studying the unwritten tongue of the Palaungs of Burma, she got the names of objects by pointing, and verbs by action or gesture.

It was not easy to be sure that they had given me the right word. I might want the word for " lip," and by pointing to it

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get the word for "mouth." I might pretend to eat, and for "to eat" be given the word for "bite." I might lie down and pretend to sleep, but instead of the word for "sleep," I might get the word for "lie down," or perhaps for "tired." When I wished to know the word for "hand," I might be given one that meant "to point with one finger," or the person might say *tai an* ("hand my") and I might write down *tai-an* as meaning "hand," not realizing at first that the possessive pronoun followed the noun. I remember that I had collected words for "walk" and "run," "sit" and "stand," and had omitted to get one for "jump." I placed a stick on the floor and jumped over it several times; I then mounted a box and jumped down. The Palaungs present were immensely amused, and all shouted one short word, *dii*, which they unanimously agreed must be the one that I wanted, and which I accordingly wrote in my notebook opposite the English word "jump." But, alas! I found that the expression given me for "jump" meant "mad." And no doubt with reason; for if an elderly woman of any nationality were seen jumping over a piece of wood on the front veranda of her house it would seem to onlookers to be a very peculiar and mad proceeding.

Some of Chitutamano's Experiences.

A missionary who has done some amount of translation in Central Africa writes as follows:—

"I never was much of a talker, but flatter myself that I am a good listener. Even before I could understand a word of the language I made a practice of sitting near groups of natives and of bathing my mind in the stream of words flowing from their lips. (They *can* talk!) After a time I could manage to isolate words and phrases, and these I jotted down in the hope of finding their meaning afterwards. I frequently went to the principal village and sat near where the chief and his council of elders were trying cases. They got used to my presence, and went on as if I were not there. I made the mistake at first of writing down in a notebook, but this disturbed the proceedings of the court, for writing was a novelty in those days, and people stopped talking to watch me. I therefore took to writing my notes surreptitiously on the sleeve of my white jacket; but one day I was detected. 'Look at him,' I heard a man say, 'he's at it again! Look, he's writing on his clothes!' They were not

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offended, only amused. 'You see our father,' they would say, 'he sits like an owl, never saying a word, but his ears stand upright. He takes it all in, and if you go to hear *him* talk on Sunday, you will hear our words on his lips.' It was in this way that I gained my name, *Chitutamano*—a word susceptible of a double interpretation. My wife translates it, 'The quiet, wise spirit'; I render it, 'the silent cunning devil,' using 'cunning' in the old English sense. The natives had seen white men coming into their country to hunt big game, and others to seek gold; I was the first they had seen who was keen on words. They thought me a huge joke; but many of them understood later on when they learned to read the books I made for them.

"I used every artifice imaginable to increase my vocabulary. I soon noticed that many words were simple disyllables like *ba-ba*, *ma-ma*, *tu-ka*, so I made up hundreds of words on that pattern. I found out by judicious questioning that many of these were actually in use, and in this way added scores of useful terms to my list—in many instances, unusual words, which I should not easily have discovered otherwise. It was necessary, of course, to introduce new words for new things. I studied the way in which, according to the natural structure of the language, nouns could be formed from verbs, and so on, and soon saw that on these lines the vocabulary was capable of almost indefinite expansion. I coined some words in this way. But it was dangerous. The first Sunday I ventured to read a Scripture lesson of my own translating, it struck me that I ought to announce it in orthodox manner. I had no word for chapter (the people knew nothing of such things then), so I made one on the spur of the moment from the verb 'to divide.' The women giggled, and I felt that a shiver ran through the respectable members of the congregation. I wondered what horror I had perpetrated. I found out afterwards. I never again ventured to coin a word without taking counsel with trustworthy natives."

These patient word-seekers have their place in the scheme of things. They are not interested in words, solely as words. There are, as a matter of fact, few studies more interesting than a study of words, but a lexicographer in the mission-field regards words as an instrument—a weapon of his warfare. Put together in the right way, they may convey the message of God

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to men. By their means, he may translate the Gospel, teach them to read it, and thus win an entrance for it into their hearts. "A harmless drudge"—maybe, but without him there would be no Bible Society as we know it.

Some Word of God.

In one of Plato's dialogues, *Phaedo*, he tells of the last conversation of Socrates with his friends prior to drinking the hemlock. The topic is a lofty one—the destiny of the immortal soul, and what manner of persons we ought to be, if immortal. One of them, Simmias, says how hard, or rather impossible, is the attainment of any certainty about such questions. He would deem a man a coward who refused to probe them to the bottom; if he cannot discover the truth then (says Simmias), "I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk, as I admit—if he cannot find some word of God which will more surely and safely carry him." A divine revelation! A safe vessel—a trusty chart and compass! The whole case for the Bible is that it is such a word of God; that God has spoken. This is the Note of the Way which He has given us as a guide to the Celestial City.

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*“And hid from us, to left and right,
A thousand seekers seek the light.”*

ROBERT LOUIS STEVENSON.

THE following letter, signed by two men, who were born, the one a Moslem and the other a Zoroastrian, was received by Mr. A. Hope, the Bible Society's secretary in Persia :—

“To the honourable Secretary of the Bible Society.

“May his life be prolonged! May we be a sacrifice for him!

“In this fortunate age when happiness and progress have come to the smaller nations of the world, it was deemed necessary by us to make known to you by this brief letter our diligent search and heartfelt desire for holy truth. We have been seeking it many years, but found it not till now through the work of Colporteur Lazar in Kerman, who led us to read the Holy Gospel. We searched it, and with his assistance we have accepted the holy religion of Jesus. We offer our sincere and heartfelt gratitude to God for this great blessing. We request you to pray for us when you go to worship in the House of God, and we pray that His favour may rest upon the Holy Society which nourishes the world by the distribution of His Word.”

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Behind such a letter as this, what cravings of the soul are there, what aspirations after truth, what persuasions of the Holy Spirit ! It is the Bible Society's business to seek out all such seekers after God. It fulfils its mission, in the first place, by promoting the translation of the Scriptures and then by printing and distributing millions of copies. It has divided the greater part of the world into areas which it calls Agencies, in each of which it plants a Secretary, in many cases with Sub-agents under his direction, to organize the dissemination of the Word. The Society has at present ninety such representatives overseas. Distribution is carried on from the Society's depots, largely by missionaries and other Christian workers of many Communion, and by the Society's own staff of 900 colporteurs. By "distribution" is not meant indiscriminate scattering to the winds. The Society neither practises nor encourages gratuitous giving on a large scale, lest too light winning make the prize light, but, while relaxing its rule in favour of the poorest and the distressed, charges such prices for its "popular" editions as common people can afford to pay.

Some New Figures.

For the third time in its history the Society has issued over ten million volumes of Holy Scripture in a single year. On the two previous occasions, 1915 and 1916, the circulation was extraordinary, owing to free distribution among soldiers in the war. No such abnormal feature marks the past year's circulation of 10,040,575. This figure is made up of 1,136,937 Bibles (an increase of 195,640); 1,092,822 New Testaments (an increase of 185,407); and 7,810,816 smaller complete volumes, mostly Gospels and Psalters (an increase of 1,118,627). The total increase over the figures for 1923 is about 1,500,000.

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Of the books sent out last year 787,800 were circulated in the Latin countries of Western Europe (an increase of 76,000); 307,180 (a pleasing increase of 128,800) among the German and Slav nations of Central Europe; 43,800 (10,638 more) in the republics of N.E. Europe; 271,300 (an increase of 60,000) in S.E. Europe; 412,426 in Africa (an increase of over 100,000); 387,847 in South America; 396,570 in Canada and Newfoundland (46,400 increase); 34,800 in Persia (a decrease of 8,400); 881,516 in India (a decrease of 98,651); 87,555 in Ceylon (an increase of 1,160); 143,315 in Malaya (7,000 more); 207,879 in Japan (a decrease of 38,800); 605,000 in Korea (an increase of 39,000); and 3,875,000 in China (an increase of 714,400).

For the third year in succession we report a substantial advance in the sales of English and Welsh editions among our fellow-countrymen at home and overseas. The totals for the year are 611,510 Bibles, 392,586 Testaments, and 613,183 portions—1,617,279 in all. This represents an increase of 217,000 for the year, and of nearly 800,000 on the figure for 1920. Never in the history of the Society have we sold so many English Bibles in a year.

The Society has continued to supply the Scriptures, either gratuitously or at rates which are much below cost-price, to a large number of schools and philanthropic institutions at home and abroad. Among these we may mention specially Dr. Barnardo's and other Homes which send boys and girls to begin life afresh overseas. It is a great thing to think of, as the Secretary of State for Home Affairs (Sir W. Joynson-Hicks) said at the Bible Society's annual meeting, that none of these young people leaves our shores without a Bible. These are presented by our Society.

The Society's Depots.

The Bible House in Queen Victoria Street, London, is the centre of an organization whose ramifications extend to the ends of the earth. Here in the warehouse are stacked between two and three million volumes as they are received from the printers and binders. Every

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working-day during 1924, on an average 9,500 books were dispatched from its doors ; twenty-eight hundred-weight of books a day were shipped abroad—4,498 cases in all, weighing 434 tons. But only about thirty per cent. of the Society's books go out from London. Its editions are produced, as far as possible, in the countries where they will be sold and read. Last year hundreds of thousands of copies were printed on the continent of Europe and in India, besides 649,000 in Korea and 4,300,000 in China.

The Society maintains its own depots in about a hundred of the chief cities of the world, and the recognized sub-depots bring the number to over two hundred. These are dotted about, not only in places whose names are familiar to all, but in others which most people would find difficulty in locating. You find them, for instance, in Barcelona and Bagdad, in Belize and Bandoeng ; in Khartum and Kerman ; in Colombo, Callao and Changchun.

A Bible House has now been built at Addis Abbaba, the capital of Abyssinia, where hitherto the Society has rented premises. Plans for the Bible House in Jerusalem have been prepared, and it is hoped to begin building this year. A site has been secured for a Bible House in Mombasa, which will serve as headquarters of the East Central Africa Agency.

Now, a depot is a shop, and the Bible is a book. Superficially the selling of one book is much like the selling of another and this bookshop is not very different from that. But what distinguishes our bookshops from others is that, however large the stock and however many the languages represented, all the volumes on the shelves are copies of Holy Scripture. And when a passer-by chances to look in at the window, reads a passage in the open Bible there displayed, enters and purchases a copy, then it may no longer be a mere

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bookshop to him, but the Gate of Heaven, and the book not simply a thing of paper and ink, but a lamp to his feet and a light to his path. Many men and women bless the day when they looked into one of these windows.

You never know.

“Just when we are safest, there’s a sunset-touch,
A fancy from a flower-bell, some one’s death,
A chorus-ending from Euripides,—
And that’s enough for fifty hopes and fears
To rap and knock and enter in our soul.”

Or it may be a verse of Scripture.

The Society’s depot in Algiers is situated in one of the finest positions of the town, and since the name is blazoned in seven languages, nobody can pass without noticing it. A rich landlord stopped in front of the window one morning, read from the open Bible, entered and purchased a copy. On a subsequent visit he confessed: “For years I had been seeking the Truth in many religions and occult sciences, but all in vain. Now in the Bible I have found what I wanted. Before I lived for this world; now I know that in my Father’s mansions there is room for a sinner like me.”

One Monday morning the strange sight was seen of a well-dressed, prosperous merchant kneeling in front of the Bible House at Sydney. On the previous day he had, for the first time in twenty years, entered a church, where the preacher’s message struck home to his conscience. His soul was disquieted within him as he came into the city on business. Glancing into the Bible House window, he saw a text which brought him peace. There and then he knelt down in the busy street and gave his heart to God.

The depot window, which opens on the finest highway in Calcutta, is a continual source of interest to passers-by who may read portions of the Scriptures in any of the dozen languages there displayed. One day a Japanese boy was noticed copying the characters

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from the covers of a Chinese Testament on a bit of paper which he rested on his bent knee. He was made happy by the gift of a copy. A Moslem gentleman, who entered to ask for a large-type Arabic Bible, said that he had read through the New Testament twenty-five times and was anxious to study the Old Testament. He recited the Lord's Prayer and other passages with enthusiasm.

All sorts of interesting people pass through the doors of these depots. A venerable Archbishop of the Orthodox Church, now retired, comes frequently into the depot at Athens, for he is a warm friend and admirer of the Society. He sits down and in a most fatherly manner gives wise counsel to the customers. An Abbot from the Isle of Patmos called there one day to purchase a substantial supply of the Scriptures for his monks. What an experience to read the book of Revelation in the place where the Seer was in the Spirit on the Lord's Day!

In Many Tongues.

The Bible Society's ministry possesses peculiar value in countries where, for one reason or another, a great variety of languages is spoken. Last year in Japan versions in seventeen languages were sold; in Morocco, twenty-two; in Iraq, twenty-six; in Victoria, thirty-one; in Malaya, forty-seven; in Italy, forty-eight; in Argentina, sixty-eight; in Central Europe, seventy-one; in Egypt, seventy-five; in New South Wales, eighty-six. No doubt many of these were purchased by passing travellers, and by students of languages, but the majority were taken by permanent residents.

The complexity of the problem created by polyglot communities can with difficulty be realized by those of us who, from the cradle to the grave, rarely hear

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more than one language spoken. Where the missionary, who in the nature of things cannot master many tongues, is baffled, the Bible Society is in a position to help him. If the evangelist cannot speak to all, the Book, provided it is translated, can speak. Even that remarkable linguist, Dr. Heine, the Society's colporteur at St. John, who converses in fifteen languages, cannot speak directly to all the immigrants who land at that Canadian port from many countries, but there are very few to whom he cannot give a Gospel they can understand. Our French colporteurs, not by reason of their knowledge of many tongues, but because of the many versions they carry, are able to convey the Gospel to the Russians, Poles, Armenians, Spaniards, Italians, Arabs and Moors who are working in the mines of France. Last year Mr. Neve, our representative in Syria, came upon a detachment of Malagasy troops of the French Army encamped on the banks of the Euphrates. He could not speak the language of these men whom political exigencies had brought from their distant homes in Madagascar, but he could, and did, supply them with the Malagasy Testaments which they asked for. African pastors wrote to India last year to obtain Gospels in the mother-tongues of Indian traders who live in their parishes. So, too, our colporteurs can minister to hundreds of passengers and seamen of many nationalities who pass through ports like Alexandria, Port Said and Singapore.

“The Neglected Continent.”

The important Congress held early in 1925 at Montevideo has brought vividly to our notice the spiritual needs of the peoples of South America. A twofold opportunity for the Church in that country is offered

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by the indigenous Indians, who number anything from five to ten millions, and by the immigrants. In less than eighty years, Brazil alone received 3,650,000 people from abroad; between 1857 and 1920 over 5,000,000 entered Argentina. In 1923, 212,000 persons, representing sixty-nine nationalities, landed at Buenos Aires, a city where there are now more Italians than in Rome. A hundred thousand Syrians, 25,000 Moslem Turks, and 400,000 Germans, have settled in Brazil.

An eloquent commentary on this complex problem is afforded by the following list of the versions of Scripture sold by our Society in Argentina last year:—

Albanian, Arabic, Armenian, Aymará, Basque (French), Basque (Spanish), Beaver, Blackfoot, Bohemian, Bulgarian, Carib, Catalán, Cherokee, Chinese, Chinook Jargón, Chippewa or Ojibwa, Choctaw, Cree (Eastern), Cree (Moose), Cree (Western), Dakota, Danish, Dominica, Dutch, English, Eskimo (Baffin), Eskimo (Labrador), Eskimo (Mackenzie), Finnish, Flemish, French, German, Greek, Guarani, Haida, Hawaiian, Hebrew, Hungarian, Italian, Japanese, Kwagutl, Latin, Lengua, Lettish, Negro-English, Norwegian, Polish, Portuguese, Quichua (Bolivian), Quichua (Peruvian), Romansch, Rumanian, Russian, Ruthenian, Samogit, Serbian, Slave, Slovak, Slovenian, Spanish, Swedish, Syriac, Tukudh, Vejoz, Welsh, Yaghan, Yiddish, Yoruba.

Speakers at the Montevideo Congress declared that most of the harvest reaped by the Church in Brazil had been sown by circulating the Scriptures: and the Congress declared itself “convinced from the results of long experience that the Bible exerts an important function as a factor of evangelization in areas not occupied or visited by organized Christian communities.” It called for an increase of circulation as indispensable to the work of the Church.

The American Bible Society and the B.F.B.S. together cover South America with their agencies.



Photo 63]

A Sunday market in Huancaayo, a copper-mining centre in the Andes of Peru. Peruvian colporteurs sold 12,000 copies of Scripture to such people as these in 1924.

[Ewing Galloway.

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Our Society is at work in every republic. To commemorate the Montevideo Congress it has issued 50,000 Spanish Testaments to be sold at threepence.

Immigrants into Canada.

People of upwards of eighty nationalities are being fused into the Canadian nation. The inflow of immigrants never ceases. These seekers after new homes are met at the ports by agents of the Canadian Bible Society (which is auxiliary to the B.F.B.S.) who endeavour to place in their hands copies of the Holy Scriptures from which the highest ideals of citizenship are derived. Diglot Gospels, containing the English and a vernacular text printed side by side, are particularly valuable in this work. At Quebec last year 54,957 volumes in thirty-three languages were distributed; at St. John (N.B.) 13,459 volumes in thirty-six languages; and at Halifax, 17,283 in twenty-five. Rarely is a Gospel refused, accompanied as it is by a hearty shake of the hand and warm words of welcome to Canadian soil. Moreover, the Society's workers seek to follow the immigrants to their new homes. They find out the communities of Russian Doukhobors and Mennonites, they visit the big Scandinavian settlements along the Canadian Pacific railway in Alberta and the Norse fishermen who cast their nets into the lakes of Manitoba. Nor do they neglect our own kith and kin. Sad tales are told of the spiritual destitution of the settlers scattered over these boundless lands of the Far West. To do all that is needed is beyond our Society's power and scope, but to place a Bible in every home should surely be possible.

In Australasia.

In Australia, too, the problem of bringing the ministries of the Church to the scattered colonists is

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a severe one. We are doing our best to meet the needs of the crowded cities and of the "outback-country," the latter largely through the agency of the Caravan Mission. As a result of the Rev. Dr. Ritson's visit last year, the Society's agencies have been linked up under a Commonwealth Council—a new departure which will enable our friends not only to take a larger share in evangelizing overseas countries, but to organize still more adequately for supplying the needs of Australia. The same is true of New Zealand, where also a Council has been constituted.

In Prisons.

In his speech at the Annual Meeting from which we have already quoted, Sir W. Joynson-Hicks, who, as Home Secretary, has the responsibility for the penal establishments in England, said: "Many a time and oft, when I visit a prison or a reformatory, do I find a copy of the Scriptures with the imprint of the Bible Society amongst the other books in a prison cell."

With the active goodwill of the authorities, the Bible Society, wholly or partially at its own expense, seeks to carry the Gospel in this way to the prisoners in many lands overseas. Our Secretary in Italy is indefatigable in his visits to prisons there, and last year arranged for colporteurs to take the Scriptures to the convicts immured on Italian islands. In Crete, an Orthodox priest escorted colporteur Abadjolgou round a prison and urged the inmates to accept and read copies. In Ceylon many Gospels were distributed in the prisons. An anonymous gift of 270 francs was received at our Paris office, with this note attached: "To buy Bibles for prisoners. Sent by an ex-convict who was brought once more to the true faith through the reading of the Bible."

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“The Golden Opportunity.”

In the Far East the most important of the Society's depots is at Shanghai, the principal gateway into China from which lines of communication radiate to all parts of the republic. Our regular stock averages from three to four million books; during 1924 more than 12,000 were received and sent out each working-day. The Society's catalogue for China contains over 300 items, so various are the dialects, the type and the bindings, in which the Scriptures are supplied.

The Society prints about 4,000,000 books in China every year, and in view of the shocking revelations that have been made as to conditions in some of the factories, it should be widely known that the Society lets out no work to any firm that does not conform to the standards adopted by the National Christian Conference of 1922 in regard to the age and hours of employment, sanitary conditions and the installation of safety devices.

The very large increase in the sales of Scripture in China is one of the most remarkable features in the story of the year. The three Bible Societies—American, Scottish and our own—placed nearly 9,500,000 copies (chiefly Gospels) in the hands of the people—an increase of over 1,900,000 on the figures for 1923. Our own share of this total is 3,875,000—which is 714,000 more than in 1923. That represents half our total increase in sales throughout the world. Out of every ten books sold by us last year, nearly four were sold in China.

To put it in another way: according to the late Mr. Horace Hart, Controller of the Oxford University Press, there are 773,746 words in the Authorised English version of the Bible, and 3,566,482 letters. The Bible Society last year sold in China over a quarter of a million more volumes of Scripture than there are letters in our English Bible.

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This result is very remarkable in view of the chaos which prevails over the larger part of China. Our reports from this field make distressful reading. They speak of civil war, anti-foreign agitation, Bolshevist intrigues, brigandage, piracy, lawlessness, burdensome taxation and oppression, as well as famine and floods. At the moment of writing these lines there is a furious agitation against foreigners. By certain sections, Christianity has been reviled as the religion of imperialism and capitalism. Yet it must be remembered that among the 400,000,000 Chinese there is a very large majority of quiet, law-abiding, industrious people. The China that fills so large a space in our newspapers is not the only China. The Gospel wins its widening way despite opposition. Education is spreading rapidly—never before were there so many of China's youth at school. The old reverence for books survives. That the demand for the Scriptures grows from year to year means that they have commended themselves to the Chinese. Here is ground for hope. Presiding at a meeting in London, which was addressed by Mr. Koo the ardent young Chinese Y.M.C.A. worker, the Archbishop of Canterbury recalled words used by Dr. Cody in a sermon preached in Westminster Abbey: "We are always hearing about 'the yellow peril'; suppose we change the phrase to 'the golden opportunity'!"

At the Foot of an Idol.

In the far north-west of the remote Chinese province of Kansu lies Kanchow, where is an outpost of the China Inland Mission. In this province thirty of the Society's colporteurs work under the missionaries' direction. From Kanchow the Scriptures have been carried a two months' journey into the Altai mountains, the very centre of the Asiatic continent. We take

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the following from a description given by two lady missionaries of a fair held at Kanchow :—

“ In the main hall of the great temple the idol in whose honour the fair was held was dressed in gorgeous robes. Worshippers were burning incense and priests were reciting liturgies in rather fine plain-song, beating out the rhythm on a hollow wooden drum which proclaims the emptiness of all existence. Every hideous human passion was depicted on the faces of the group of attendant idols, and they that worshipped them were like unto them. At the feet of these monstrous representations sat a ring of men so absorbed that they never saw us, listening to one of their number reading aloud a chapter of the Gospel according to St. Luke.” *

The Doors of Russia still Closed.

We can give no better news about Russia than that contained in our last Annual Report. Notwithstanding oft-repeated efforts to gain an entry, the doors of the Soviet republics remain barred against the Bible Society. But we are not without hope that renewed endeavours may be successful.

In India.

Let us now turn to India, for whose 325,000,000 people the Bible Society has provided the Scriptures in 102 languages and where 881,516 copies were sold last year. A few days after the annual meeting of our Bombay Auxiliary last February, the *Indian Social Reformer* (a non-Christian paper) came out with an editorial on “The Bible in India,” from which we extract the following :—

“Taking the case of India, it may be safely said that the most abiding testimony to the work of the Christian missions is the bringing of the Bible within the reach of all classes and communities. . . . India will always gratefully remember the

* *Despatches from North-West Kansu*, by A. M. Cable and F. L. French (China Inland Mission, 1925, page 29).

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service rendered by the Christian missions in putting her in possession of the Bible to read in her own languages and to interpret in the light of her own great spiritual traditions and experiences. . . . The Indian's familiarity with the Bible is not limited to forms and phrases. The book is being studied and searched for the Spirit of Christ independently of the dogmas of the Churches. The Bible has undoubtedly given a great stimulus to religious thought in India, and the Society which has made it its business to place it within easy reach of all is rendering a great service to the world."

Thousands of Hindus outside the Church have elevated the Lord Jesus Christ to the position of Supreme Guru ("Master") as a result of studying the New Testament. How much more He has been, and is, to Christian Indians may be seen in the life of the Marathi poet and saint, Narayan Vaman Tilak. He was a Seeker, if ever there was one. He was given a New Testament by a stranger in a railway compartment, and when in reading it he reached the Sermon on the Mount he could not (he said afterwards) tear himself away from those burning words of love and tenderness and truth. "In these three chapters," he wrote, "I found answers to the most abstruse problems of Hindu philosophy." He discovered in Jesus Christ the goal of his long search—that *śānti* (mental and spiritual tranquillity) which he had so long pursued in vain. A seeker, and yet he always maintained that it was God who had sought and found him. Even in their English dress, his lovely lyrics, breathing the pure spirit of Christian devotion, thrill the soul. In him we catch glimpses of another India—an India more intent upon swārāj (the Kingdom of Heaven) than upon swarāj (self-rule).*

* See Tilak's Life, by J. C. Winslow, in the Builders of Modern India Series (S. C. M.).

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In Africa.

There are seekers in Africa as in India. Those who know him best assure us that the African is naturally religious. He is quite sure that the unseen world wraps him round very closely and that he can come into touch with it. He believes that his processes of divination bring him a divine message: the Baronga called theirs by a name which meant "revelation," and one old diviner said to M. Junod, the missionary: "Our Bible is much better than yours." The pagan Africans have their prophets who come, they are convinced, with a sure word. Their legends tell of men and women who went in search of God, and of others who in time of greatest need called for help to Him whom they know not. "Did I not tell you there ought to be a God like that?" said an old African woman when she first heard a missionary preach.

In our days Christian African prophets are arising. One of them, a member of the Kroo tribe, flashed like a meteor through parts of West Africa a few years ago. Dressed in a long white robe, upon which was figured a black St. Andrew's Cross, and carrying a wooden cross in one hand and a Bible in the other, he preached with such power that thousands destroyed their fetishes. He founded no sect—"wait for the coming of the missionary and the Book," he told his followers as he passed on farther. A Wesleyan missionary (the Rev. W. J. Platt) when visiting the Ivory Coast last year was amazed to discover at least 30,000 of this prophet's disciples. They had built themselves churches—some of stone and of considerable size—and in each of them had placed a large Bible, obtained through the friendly offices of European traders. The tragedy of it was that none of them could read the

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Bibles. Sometimes a little band would depute one of their number to travel to a distant mission, listen to a sermon and return to deliver it to them. For the rest—they waited for the coming of the missionary of the Book. They hailed Mr. Platt's arrival as an answer to their prayers. The Wesleyans have already enrolled 25,000 catechumens from among them, and are facing the tremendous task of shepherding and instructing them.

In other parts of Africa the Gospel is outrunning the missionary in a similar way, if on a smaller scale. The Rev. Robert Shields of the Methodist Episcopal Church tells of a native chief in Angola, who while waiting for a teacher, arranges a room in his house every Sunday for divine service, placing a table, covered with a cloth, and upon it two Gospels. Then he spreads mats upon the floor, and, surrounded by his family, falls on his face, and prays: "O God, I know not how to read, but I want to know who Thou art; send me a teacher to teach me Thy words."

The Africans are waking up and reaching out after new life. Their demands for education are pathetic in their insistency. Happily, so far as British Africa is concerned, the governments are determined they shall have education, and believe that religion must form its basis. This touches our Society very closely. We have published the Bible, or some part of it, in 176 African languages. We have mapped the continent into agencies. New versions and an ever-increasing number of copies will be needed as an outcome of the British Government's policy recently announced, which affects some 8,000,000 Africans of school-age. Every additional school opened, every additional African taught, means fresh potential readers of the Bible.

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The Islands of Fiji.

A very interesting Jubilee has recently been celebrated—the fiftieth anniversary of the cession of the Islands of Fiji to the British Crown on October 10th, 1874. In his address at the festival, the Acting-Governor, Mr. T. E. Fell, C.M.G., paid a fine tribute to the missions which have taken such a vital share in the progress of the Colony and in the uplifting of the Fijians. When the first Methodist missionaries, Messrs. Cargill and Cross, reached the islands in October, 1835, the Fijians were cannibals, renowned for their ferocity. The missionaries set up their crude printing press, and, after they had learnt the language, translated and printed the first portions of Scripture: and finally, in 1864, through the labours of Messrs. Hunt, Hazlewood, Calvert and others, the whole Bible was completed. The Bible Society has, from the first to last, published 124,000 Bibles and Testaments for the Fijians, thus taking some small share in that splendid work which has brought 90 per cent. of the once-savage islanders into the Christian Church.

The Bible in the Moslem World.

To people who do not realize that the followers of Muhammad number 235,000,000, it will come as a surprise that the Scriptures have been translated into seventy-five languages spoken by Moslems. All but two of these versions have been published by our Society. Our workers are in constant touch with Moslems—in North, West and East Africa, in the Near East, in Persia, India, China, Malaya and the Eastern Archipelago.

Nobody present at the last annual meeting of the Bible Society will ever forget the speech made by Dr. S. M. Zwemer, who speaks with peculiar authority on this subject. We have space here for only a short extract, and must refer our readers to the speech itself, now reprinted as a leaflet.

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“The general advance which has been possible in the great Muhammadan world within the last three decades has been prepared for by the work of the British and Foreign Bible Society. In fact, most of the revolutionary changes, economic, social, moral and spiritual, which we are now witnessing in the world of Islam, are due directly or indirectly to the influence of this great Book. . . . My experiences in East Arabia and West Arabia, in the Persian Gulf, in Yemen, at Yembo, the port of Medina, and Jeddah the port of Mecca, confirm my convictions that where missionaries have never been the agents of the Society by the circulation of the Bible have prepared many a heart among Muhammadans to receive with sympathy the message of Jesus Christ. . . . The circulation of the Bible, which is the work of this Society, has created a new mental attitude, a new moral sense, and a new spiritual hunger for the living Christ. Everywhere doors once sealed and barred have been laid open. Everywhere missionaries speak of a new day of opportunity. . . .”

In many Moslem lands there are hidden disciples of Christ. They meet regularly for worship and are quietly and effectively spreading the Gospel among their fellows. A lady who was admitted into some of these groups, says: “The majority of those I have known found Him through the study of the Word, and not because of direct missionary activity.” These men and women know the Bible to a degree that would shame many English Christians. The Bible Society is building greater than it knows.

In this chapter it has been impossible to notice every country where the Bible Society is carrying on its work. But the facts given will show that this age is one marked by naissance, or renaissance, and by unprecedented opportunities for the Christian Church. People everywhere are stretching out after new horizons, and the Bible Society, in common with other instruments of the Church of Christ, is trying to guide them to Him who is the Light and Life of men.



Mecca. in Arabia, the most sacred Muhammadan city. In the centre is the Ka'ba—the chief sanctuary, surrounded by the colonnades of the mosque.

Pilgrims carry copies of the Scriptures into Mecca—where no Christian missionary may enter.



KNIGHTS OF THE JOYOUS VENTURE

*“The noonday or the nightfull knows
The flickering of our fires,
The flung-down pack, the stretcht repose,
The talk of dreamt desires.
We camp and go, and care no jot
How soon, how far we roam . . .
But each camp-fire has marked a spot
That men shall call their home.”*

ARTHUR W. JOSE, *Pioneers.*

IN his essay *The Commerce of Thought* Sir Arthur Quiller-Couch asks his readers to let their imagination play on the old trade-routes. “You will see,” he says, “as this little planet revolves baek out of the shadow of night to meet the day, little threads pushing out over its black spaces—dotted ships on wide seas, crawling trains of emigrant wagons, pioneers, tribes on the trek, men extinguishing their camp-fires and shouldering their baggage for another day’s march or piling it into canoes by untracked river-sides, families loading their camels with figs and dates for Smyrna, villagers trading wine-vats, fishermen hauling nets, olive-gatherers, packers, wagoners, long trains of African porters, desert caravans with armed outriders, dahabee-yahs pushing up the Nile, busy rice-fields, puffs of smoke where the expresses run across Siberia or northward from Capetown, Greenland whalers, Newfoundland codfishers, trappers around Hudson’s

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Bay. . . .” Then to remind us that there are men alert for learning as merchants for gold, Sir Arthur sketches a portrait of the Wandering Scholar of the Middle Ages. “He is young, and poor, and careless. He tramps it on foot, and, when his pocket is empty, has no shame in begging.” The fame of some great teacher has spread abroad from Oxford or Salerno, Paris or Bologna, and forthwith, in all the far corners of Europe, young men are packing their knapsacks and setting out in quest of learning.

As then, so now, the roads are full of Seekers—for homes, for food, for gold, for fame, for truth. And here and there in the throng you will discover an old pathfinder—some Ulysses, made weak by time and fate, but strong in will to strive, to seek, to find and not to yield, who cries cheerily :

“Come my friends,
'Tis not too late to seek a newer world !”

And if we look closely along the roads, the river and sea routes, we shall see men bound on another quest: Christian apostles who, like the greatest of their kind, can say to their fellows, *We seek not yours, but you*. Some of these are loaded with copies of one Book—one only. In our commonplace way we call them colporteurs—carriers of a pack; but when we grasp the real significance of their mission and come to know the spirit which animates them, we shall look upon them as Knights-Errant, Knights of the Joyous Venture. At the conference of the Student Christian Movement held this year at Manchester, a flaming red banner of silk bore four golden Chinese characters which, when interpreted, meant, “The Courageous Knights of the Kingdom of Heaven.” May we venture to borrow this name for the colporteurs of the Bible Society?

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A "Companie of Royall Adventurers."

Throughout last year about nine hundred of these faithful men wandered in the Bible Society's service along the highways and bypaths of the world, from town to town, from house to house, offering their little books, seeking out the seekers after God, and arousing even in the breasts of the hostile and indifferent a desire to search for the City whose Builder and Maker is God. For multitudes of people in many lands, their visits provide the only opportunity of receiving the Gospel. They sold 5,788,000 copies of the Scriptures during last year. Associated with them in this sacred adventure are many who do not bear the name of colporteur: sub-agents and secretaries of the Society, voluntary workers, and missionaries of many communions who unite the distribution of the printed message with the preaching of the Word.

Along the Roads of the World.

One of the colporteurs took up a position among the street-hawkers in a Berlin thoroughfare; some people called him mad, many expressed good wishes, and a few confessed to having found the Truth through the Testaments he sold. Another visited the hard-working bargemen along the Danube, and sold them copies of the Scriptures in many tongues, for most of them are foreigners. Another travelled with a donkey and cart through British Guiana and sold to the mixed peoples settled on the islands of the Essequibo. One followed the course of the White Nile for forty days and sold to strange folk in the heart of the Anglo-Egyptian Sudan. Others voyaged on the broad bosom of the Amazon and its far-reaching branches, offering the Gospels to the Mameluchos of that forest region. Another drove his motor-car across the Syrian desert

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from Damascus to the Euphrates, meeting and making friends for the Gospel among Bedouins, Kurds, Chaldeans, Armenians and Arabs. Chinese colporteurs sold 10,000 volumes among the thousands of pilgrims who annually visit Taishan, the sacred mountain. Another band of Bible-sellers navigated the rivers of Cochin China in *sampans*.

Fourteen colporteurs travelled nearly 11,000 miles in Burma, visited over 36,000 houses in 3,000 villages, and sold 29,500 volumes where the nationalist sentiment is strongly hostile to Christianity; "the sale of ten books," said one of these men, "often means a full day's work, including visits to a hundred houses."

Colporteurs penetrated far into the inner malarious regions of Venezuela, whence they often return racked with fever. Others travelled throughout the mountainous land of Peru that has been likened to a sheet of note-paper crumpled in the hand and allowed to fall open, so broken is it into ridge and valley; there they sold 4,500 copies last year, not only in the high sierras, but in the sugar and cotton *haciendas* along the coast. They climbed to the mining camps of Cerro de Pasco, the highest in the world—14,400 feet above sea-level. Others made their way through the swamps and along verdant river banks of Ecuador.

Two men sold in and around Bagdad, and another among the Yezidis, "devil-worshippers," in the disputed territory of Mosul. One colporteur sold 400 Gospels a month on the thronged platforms of the Howrah railway-station at Calcutta; another to African soldiers of the French army at Marseilles.

Three colporteurs set out from Singapore for Borneo, Sumatra, and other islands of the great archipelago. Another sailed among the isles of Greece in the Ægean, where he so won the friendship of the people that they

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kept him in turns as an honoured guest. Still another went from place to place in the storied Peloponnessus. Others sold, and distributed freely, among the thousands of Greeks who, under the terms of the Lausanne Treaty, were being transported from Turkey in exchange for Turks from Greece; their condition was most miserable, and, says one of the colporteurs, "never did famishing men more eagerly rush upon a table of beefsteaks and fried potatoes than did these helpless men and women and children rush for the Living Bread and Water of Life."

One colporteur sold to sailors and fishermen on the foreshore of Tyre, and as he went through the street calling aloud his sacred wares, hands were thrust clamorously through the barred windows of the prison; he sold some Gospels and gave others freely to these unhappy folk, whose faces he never saw. Colporteurs wended their way to places in the Holy Land whose names touch sacred chords in our hearts: Jerusalem, Bethlehem, Hebron, Jericho. They sold in the oldest city of Syria—Damascus; and in the newest of Palestine—Tel Aviv—where over 25,000 immigrant Jews have settled within recent years. Another colporteur boarded over 400 steamships and about ninety sailing-vessels in Alexandria harbour; others did similar work at Port Said and at far-off Singapore.

Colporteurs laboured among the many thousands of Africans on the gold-mines of Johannesburg, where the compound managers, who know the value of their ministry, give them every facility.

Twenty-seven colporteurs sold over 66,000 copies of the Scriptures during their visits to the towns, villages and plantations of Ceylon; and thirteen others dispensed thousands of copies among the devotees at Hindu festivals and among plantation labourers in the Malay peninsula.

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In short, in about fifty different countries the Bible Society's colporteurs were at work during last year. If they were as gifted with the pen as they are in selling the Scriptures, what a report we might issue !

Vanity Fair.

A colporteur offered a New Testament to a man in Chile, who replied: "Not one, but two, for I love the Book which has brought me to a knowledge of the truth in God."

We must not convey the impression that these men foist their wares upon unwilling purchasers. Their hearts are often, as in this instance, gladdened by the welcome they receive. But they too must needs pass through the town named Vanity, for he that will go to the Celestial City and yet not go through this town must needs go out of the world. The same old gang that troubled Christian and Faithful lives there still: Mr. Envy, Mr. Superstition, Mr. Pickthank, the Lord Carnal Delight, the Lord Desire of Vain Glory. Bunyan's immortal jury can still be gathered. Mr. No-good when he sees a colporteur, says: "Away with such a fellow from the earth." Mr. Blindman says: "I see clearly this man is a heretic." "Hang him, hang him," cries Mr. Heady. "A sorry scrub," declares Mr. Highmind. "He is a rogue," says Mr. Liar. "Let us dispatch him out of the way," says Mr. Hate-light.

Were these figures begotten by the imagination of a Puritan tinker? Then listen to the following incidents, which could easily be multiplied, from the colporteurs' journals:—

In the Bukovina information was lodged with the authorities that a colporteur was selling "falsified books," in which the Lord's Prayer as given by St. Matthew did not conclude with the words,

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“In the name of the Father, of the Son, and of the Holy Ghost. Amen.” This colporteur was arrested three times in one day, and the Chief of Police told him to get out of the town immediately or else he would confiscate the books. In another place he was arrested by a policeman in spite of the fact that he carried a licence granted by higher authorities. “There’s nothing legal about that,” said the officer; “if we don’t mean you to sell, *that* won’t help you.” On the way to the police-station they were met by the Mayor, who recognized the colporteur from whom he had gladly bought a Bible some time before, and set him at liberty.

Not ten minutes after Colporteur Vicente had sold a Bible to a man in a Portuguese town he was assailed by a crowd armed with sticks and stones. “Here is the rascal who is selling these infamous books!” they cried. “Kill him! Kill him!” The tumult was quelled by a man who said to the colporteur: “If you value your life you will leave this town immediately; you have sold my cousin a book that will make him go mad.” The colporteur did not flinch. Drawing from his pocket a leaflet entitled “Opinions of Celebrated Men on the Bible,” he read extracts from it and made these the text of a discourse. The fickle crowd changed their mind. One by one they embraced him as a benefactor of the race, and seven of them bought Bibles. Other colporteurs in Portugal did not escape so well, but suffered actual violence.

In Ceylon a headman asked about the colporteur’s books, and whether he was born a Christian. “No,” replied he, “I was a good Buddhist till I became a Christian nine years ago.” The headman waxed angry as he listened to the reasons, and said: “You ought to be killed for giving up your ancestors’ religion; now you must come with me, and if you do not answer all the priest’s questions we shall kill you.”

Not threats alone, but actual assault and battery were the lot of several colporteurs last year. More than one of them were, under flimsy pretexts, flung into jail. In the chaotic regions of China our men went in peril of their life.

But these are dauntless fellows, and they go about their work with a zeal and a high-hearted courage that put many of us to shame. One young recruit was

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thrown violently out of a house the very first day of his service. "But," says he, "the bells of joy were ringing in my heart for having been counted worthy to suffer shame for my Saviour and His Gospel." Another, when on his way to a certain "demon-festival" in Burma, was asked: "Are you not afraid to go to the *nat pwe*?—there are thousands of bad characters there." "No," he replied quietly, "I am not afraid of a beating; my Lord was crucified." He went, and sold 160 books in three days at that "demon-festival."

What the Veterans Say.

Some of the colporteurs remain thirty or even forty years in this arduous service, and then they retire with reluctance. Colporteur Pérez Santos retired last year after thirty-three years of work in Spain. In a farewell discourse to his colleagues assembled in conference he declared that were the gift of youth granted to him he would once more dedicate it to colportage, for he was convinced that it was the best method to reach the people with the Gospel.

This man (and there are others like-minded) feels as that distinguished servant of the Bible Society, George Borrow, felt in his later life, concerning the years he spent in Spain "with the colours of that Society in his hat." "Oh! the blood glows in his veins! Oh! the marrow awakes in his old bones when he thinks of what he accomplished." They were, Borrow said, "if not the most eventful, the most happy years of my existence."

Pioneers! Oh Pioneers!

There are men whose lure is the wild, wild land, back of beyond.

Pricked by the oestrus of restlessness, they must go on. And the Lord Jesus Christ has His own

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voortrekkers. "Anywhere—so long as it is forward," said one of them, named David Livingstone. "I cannot content myself within the narrow limits of a single reef," said another, John Williams. As there are those who are always pushing forward the edge of cultivation, so are there men who are ever thrusting onward the frontiers of the Kingdom of God—men whose aim, like St. Paul's, is so to preach the Gospel, not where Christ is already named, but as it is written: "They shall see to whom no tidings of Him came. And they who have not heard shall understand."

Many of the Bible Society's colporteurs are humble members of this heroic band of avant-couriers of the Gospel, doing a work that no other men can do. This is not mere fancy on our part. It is something that actually has happened—is happening even to-day, when the forces of Christianity are flung so widely afar.

Saw Sang Yun of Korea.

When Roman Catholic missionaries entered Korea at the end of the eighteenth century, they met with success at first, but in subsequent years their converts suffered horrible persecution: between 1866 and 1870, eight thousand of them were martyred. This Mission ended with the killing of the missionaries in 1866. The rulers made determined efforts to exclude all foreigners; almost every stranger who attempted to enter Korea, or was shipwrecked upon its shores, was put to death. Charles Gutzlaff, an agent of the Netherlands Bible Society, succeeded in landing in 1832, and stayed a month, but he had then to leave. The Koreans wanted no foreigners—and no foreign religion.

An old Christian, aged seventy-five, who (so far as is known) was the first Protestant Korean convert, is still

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living in Korea. He was also the first Korean colporteur in the Bible Society's service. His name is Saw Sang Yun.

When he was twenty-three years of age—in 1873—he migrated from Korea to Newchang in Manchuria, as a merchant. There he fell ill, and the Rev. John Macintyre, of the United Presbyterian Church of Scotland, took him to his house, where, under the care of a medical missionary, he recovered. From Mr. Macintyre he first heard the Gospel. He accepted it and was baptized. Some months later the Rev. Dr. Ross engaged him and another Korean to accompany him to Mukden, teach him the Korean language and assist in the translation of the New Testament. Mr. Saw Sang Yun made the first draft of the translation of St. Luke, which was then corrected by Dr. Ross and Mr. Macintyre.

In due course the Gospels of St. Luke and St. John were published by the N.B.S.S. How were these prohibited books to be introduced over the border into Korea itself? The rest of the story we give in Mr. Saw Sang Yun's own words as he recently told it to Mr. Hobbs, our assistant-secretary in Korea. It is a bald narrative, but let our readers use their imagination upon it.

“Under instructions from Dr. Ross I set out [in 1883] with a supply of Gospels in Korean and Gospels and New Testaments in Chinese to try and reach the Korean capital. When I reached Pong Wang Song, forty miles from the Yalu river, I was stopped by two policemen who searched my baggage. On finding the Scriptures they promptly put me under arrest and informed me that the penalty for having such books in my possession was death. However, I had no fear, but trusted in the power of God. Fortunately I found two of my friends among the warders, who advised me to try and escape and promised to help me to do so by leaving the door of my cell unlocked. They told me that they would

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take charge of my books and burn them publicly the following morning. I told them that the books were more precious to me than my life, and begged them to allow me to take a few copies with me. After much pleading they consented to my taking about ten copies, but told me I must be crazy to want a book, the possession of which might cost me my life. I escaped from the prison after dark, and carrying with me those precious books I reached the capital after a journey of 370 miles.

“After I had been in Seoul many months Dr. Ross sent a box of the Scriptures in Korean and Chinese via Shanghai and Chemulpo. The Customs officials were much surprised to see the contents of the box, and reported the matter to the Government. My arrest was ordered, but before it could be carried out I was sent for by a Customs official, a German, who informed me that he had received a letter from Dr. Ross asking him to try and get the books through to me. I was pleased to learn that the wife of this gentleman was an earnest Christian. I received much kindness in their home, and through their influence not only escaped arrest but received the box and was able to continue my work. During the following year I was able to distribute these copies. In 1885, when Dr. Underwood, one of the first Protestant missionaries, arrived in Seoul, I assisted him in the earliest meetings that he conducted.”

The doors opened, and within half the lifetime of a living man, the Church in Korea has progressed till its adherents number 277,000. The Bible Society was there at the beginning, and has continued to this day as the co-partner of all the missions in winning the people for Christ. In all, the Society has published nearly 10,000,000 copies of the Scriptures in the Korean language. During 1924 over 605,000 copies were circulated, and almost five-sixths of these were sold by our colporteurs.

In the Footsteps of James Gilmour.

The Bible Society's present representative in Mongolia is Mr. A. F. Almlad, who makes a long journey from Kalgan every summer with camels across the desert.

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Here are some extracts from his last journal:—

“*July 16th.*—Going all day through sand. Very wild desert country. No tents at all. Met pilgrims coming from Anga temple; some of them gladly listened to the Gospel message.

“*July 18th.*—Through terribly barren desert country, fifteen hours in one stretch except one hour at noon for rest. Very hot. Had to go on till 9 p.m. to reach water. Pasture was found for the camels, but very little for the ponies.

“*July 21st.*—At 2 a.m. my cook called *Hal billen bajna*—‘Breakfast is ready.’ Started so early in order to push through the tremendous sand still in front of us. Some oats carried on back of camels all the way from Patsobolong saved the ponies’ lives.”

They reached Wangyifu, where dwell two thousand Mongols, eight thousand Chinese and many Tibetans. “Here” says Mr. Almblad, “we had splendid opportunities of distributing the Scriptures. I do not think I ever preached so much to the Mongols before in a few days as I did here.”

In Chaotic China.

The towns and villages of China are so numerous that if Christ had visited one of them every day during His life on earth, and one every day since that time, He would to-day have only visited half of them! The share taken by colporteurs in bringing the Gospel to these multitudes has recently been described by the Rev. Watts O. Pye of the American Board of Missions, Fenchow,* who last year baptized only three less than a thousand men and women.

“The first step in attempting the task of awakening village life is the work of the colporteur. This phase of the Church work in China is seldom emphasized, and the men and women who are so faithfully carrying it forward are little appreciated outside

* In his article, “New Life for a Myriad Villages,” *World Dominion*, March 1925.

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the circle of those who know something of the obstacles and difficulties which they are overcoming, and of the real value of their work. The colporteur is the man who goes into an untouched region into which no Christian preacher has ever been before, and through tactful ways of presenting the Gospel by personal conversation and public speech, seeks as wide a sale of the Scripture portions as possible. He is the vanguard of the Christian army of occupation. It is probable that we never can estimate all that we owe to these men. . . . As one looks back over the sixteen years of systematic colportage work which has meant the opening to the Gospel of district after district of our field, no fact stands out with more clearness than this: namely, that the colporteur is the starting-point of all that has since come to pass, and that the results which we have seen through the years are, in a very large measure, determined by the systematic thoroughness with which that work was done at the initial stage years ago. . . . What I mean can perhaps be made clearer by a concrete example. In one centre of our field we have during the last year received just under two hundred people into the Church. Seven years ago this was virgin territory. No Christian minister had ever been in the field, so far as we know, and no individual there had heard the Gospel message. Then one of the colporteurs worked there faithfully for three years. At the end of that time a preacher was sent and the work of gathering up the results began."

Mr. Pye speaks most appreciatively of the five colporteurs who work under his direction: "My admiration for what they are doing and the brave way in which they are meeting their experiences grows every year. . . . The colporteur is a real man of the frontier. . . . It is easy to see that theirs is a power which cannot be resisted any more than can the forces of nature."

Other Testimonies.

Such testimonies to the efficient aid rendered by our colporteurs might easily be multiplied a hundredfold. We select two instances from other fields. The Rev. Dr. Cantine of the United American Mission writes in

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Neglected Arabia of the two colporteurs who work in and around Bagdad :—

“ I rejoice that more men have come to me during the past few months to talk about Christianity than I have known in a like time in all my missionary experience. For some of the contacts I have been indebted to the fellowship and zeal of the colporteurs of the British and Foreign Bible Society, and it is a pleasure to testify to their faithfulness.”

The Rev. H. A. Jackson, of Cantho, in French Cochinchina, bears this testimony :—

“ Missionary work and colportage work go together. . . After the hard work of ploughing comes the happy seed-sowing by preaching, and every time after a tour by our colporteurs we receive numerous appeals from populations who wish to hear and know the Divine Message of the Saviour.”

Sincere Flattery.

It is a sign of the progress of Christianity when the devotees of other religions adopt Christian methods in defence of their faith. Muhammadans now imitate us by translating their Qur'an into languages other than Arabic—a thing that they would have regarded as blasphemy a few years ago. Moreover, they issue the Qur'an in a form resembling our Bible. In Ceylon, the Hindus are making strenuous efforts to resist Christian activities and are opening Hindu schools on Christian models. In Japan “The Buddhist Salvation Army” has been started. The name of General Booth's organization is *Kyu-seigun*; the Buddhists have named theirs *Sai-seigun*: *seigun* meaning “world-army,” and both *Kyu* and *Sai* meaning Salvation. The Buddhists have adopted the Salvation Army's book of instruction for officers, only changing the words for God and Christ into Amida; and also its flags, drums and street preachings. From one of their hymns (translated by

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Miss A. Henty in the pages of her excellent *Japan Quarterly*) we quote this verse :—

“Peerless, aloft the peak of Fuji rises,
Around our peaceful shores, wash quiet waves,
And like the moon, on cloudless evening shining
The Army of Salvation lights the world.”

The Buddhist army does not, according to all accounts, rescue the criminal and drunkard, nor bring help to the poor and suffering.

Last year Mr. Oido, our Society's colporteur-superintendent, took four of the colporteurs and together they worked in a district where the Buddhist Salvation Army is at its strongest. They met with great opposition. A well-known member of the Army, when invited to purchase a Gospel, retorted : “ Clear out ! It defiles my eyes even to see the outside of your books ! ” Mr. Oido says : “ Nearly everyone in the district seemed to feel ill as soon as they heard the name of Jesus Christ. ” Nevertheless, by tact and patience the colporteurs so far overcame the opposition that they were able to sell 4,457 copies of the Scriptures—seeds that, with the blessing of God, will bring forth fruit.

A Sane Work !

The methods by which the Bible Society seeks to spread the knowledge of God often excite the admiration of those who do not accept the Gospel for themselves. “ What sane work it is ! ” said a Buddhist in Burma. “ We give an expensive copy of our Scriptures in the Pali language, which no one understands, to our priest, and he locks it up in a chest and only takes it out occasionally to admire its lettering or binding. The Christians translate their Scriptures into every language, and sell the books so cheap that the poor man can pay. ” “ This religion must prevail, ” said another Burman ; “ its books are everywhere—its influence is all-pervasive. In Lower Burma I know a village where, after these

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books came, most of the people gave up the worship of images.”

On the Labrador Coast.

Let us now leave the Far East and, travelling via Vancouver, cross Canada by railway. Could we stop at the settlements in the prairie provinces, or travel into outlying regions, north and south of the line, we should still find colporteurs at work. Four of them distributed 11,650 copies in the prairie country last year. If when sailing from Quebec our vessel could hug the northern shore of the St. Lawrence and the Gulf as far as the strait of Belle Isle, we should gaze upon a bleak, cold region where innumerable small communities are found living in isolation, and destitute of the ministrations of religion save as these may be maintained by themselves. Many of the inhabitants, bearing good Scots names, have sunk into illiteracy. This red-whiskered fisherman, for example, will take you to his cottage, draw an old chest from under his bed and produce a book which he will hand to you and say, “This was my grandfather’s book. He loved it. He read it often. Tell me what is written there !”

For two years in succession the Canadian Bible Society has sent a trusted agent, the Rev. Narcisse McLaren, to visit the hardy fishermen, hunters, trappers and lumbermen, along this inhospitable coast. Last year he was provided with a boat so that he might reach otherwise inaccessible settlements.

Here is one pen-picture drawn by Mr. McLaren :—

“This old log-cabin is grandmother’s home. She is ninety-two years of age, and has spent her long life on this coast. At six years of age she became a cripple. For forty years she has been unable to work, and has sat there in her chair, neatly dressed. She has taught the story of Jesus Christ to the uncared-for

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children around. When I asked her to tell me of her life, she said that storms had been many and terrible, but that her anchor had held fast, for it had fallen on the thorned side of the rock of ages. Her eyesight has failed so that for fourteen years she has not been able to read her small-type Bible. It was my privilege to present her, in the name of the B.F.B.S., with a Testament printed in large type. How delighted she was to be able to read again her favourite chapter, the 14th of St. John ! ”

In Sunny Spain.

If we cross into Europe we shall find colporteurs at work, in city and rural district. We would gladly tell more of them had we the space here. Come, for a moment, to Spain. The windmills at which Don Quixote tilted on the dreary, windswept plain of La Mancha are giving way to modern machinery, but there are still knights-errant in the land and giants to fight. Colporteurs travel over this and every other area of Spain.

Spaniards are reluctant to sleep at night in summer-time. In Madrid you may hear one say at 10.30 p.m., “ It is cooler now, let us go home and dine.” After dinner they sit outside until the early hours of the morning. This gives our colporteurs an opportunity. Three of them took part in a special midnight campaign in the capital. A well-known Spanish writer of satire made fun of it in a newspaper :—

“ ‘ Well-toasted and salted,’ cries the girl with almonds.

“ ‘ Who will buy my cod-fish ? ’ shouts a second hawk.

“ It is at this moment that the modern George Borrow makes his appearance, a Bible in his hand and a satchel full of them on his shoulder. ‘ Who wishes to buy a good book ? ’ he exclaims.”

The time has gone by when, except in remoter country places, the Bible-seller is persecuted in Spain. In Madrid, at any rate, while some may poke fun at him, he is received with courtesy—even under the star-lit

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skies outside the cafés. The Spanish colporteurs sold last year nearly 70,000 volumes of Scripture.

Our Collaborators.

Time and space would fail to tell of all those who joined in circulating the Holy Scriptures throughout the world during 1924. Missionaries of almost every Christian Communion are the Bible Society's best allies. From many letters, we select the following, written by the Rev. J. W. Ranson, a Presbyterian missionary at Pakpattan in the Panjab. He sets out, it will be seen, four advantages gained by Bible-selling: (1) It is a means of making friends; (2) it arouses interest, for when a person has read one Gospel, he wants another; (3) the man who has read the Gospel is more reasonable in discussion; (4) the printed word can go and remain where the spoken word cannot.

“Bible-selling and tract distribution have been my best work during the ten years I have worked in India. During my first term I was able to sell about ten thousand portions, one hundred and fifty New Testaments, eighteen Bibles. Now, what results have we seen from all this broadcasting of the Word? Much in every way. Very often I meet a man whom I do not remember and in order to prove to me that he has met me some time he brings out a portion of the Word, or, possibly, one of the little thick Urdu New Testaments that we used to sell for two annas. He has it well marked, showing diligent reading, and he is able to tell much of the contents, and his face shows plainly that he has found joy in the reading and is appreciative of the Word. He is my friend because I sold him this book! What a joy to have ten thousand friends scattered over the Pakpattan district. It has been my experience that when a man or boy gets one Gospel and reads it, he soon comes for a second, third, or fourth copy, and then he wants the New Testament. Some have then come for the Bible entire. It has been my experience that the man who has read the Word is a much more reasonable man in debate than one who has refused to read, but who considers himself a leader in his own religion. The fanatics are the

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unlearned for the most part. Without the printed Word missionary work would be sorely crippled and well-nigh impossible. Surely we would not be able to reach so many of the reading-class with a spoken message. A Gospel left in a village means a preacher there which works in the evening time when the men gather for a social smoke or to exchange experiences of the day. This same preacher works in the morning time, when the boys are gathered about a reader, hearing him read and explain some interesting story from the life and work of Jesus. My stammering talk is often only talk! The Word left in the hand of some boy or man in some jungly village is a Messenger of Life and Light! We are most grateful for the Bible Society, and are happy to co-operate in the work of distributing the Holy Word."

The Giving is good ; the Gift perfect.

This chapter may well close with a quotation from a leading article in *The Times*, published a few days after the last annual meeting of the Bible Society :—

"That we should come to races, barbarous or savage, a few years ago, uproot their customs, albeit substituting for them the most scrupulous justice, give them railways, motors, wireless, and the rest, and yet withhold from them a knowledge which is open to all at home to acquire, if it is not imparted in childhood, would be an unforgivable oversight. Nor is it only to the least enlightened races that the debt is due. Nations with ancient civilizations have equally a claim to expect that the common book of Christendom should in these days of vernacular presses be made accessible to them. Happily, as the Bible Society's statistics show, it is brought to them in great numbers. In the presentation of religion there is more than one element, but history plays an indispensable part in it ; and a copy of the Scriptures, as faithfully translated as scholarship can render them, is one of the few things that change hands in this modern world of which it can be said without qualification that the giving is good and the gift perfect,"

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*“A new world did Columbus find?
Ah! 'tis not so that world is found;
God's golden harvest-sheaves who bind
Are tillers of another ground.*

*No earthly Paradise avails,
No Eldorado in the West;
The Spirit's Breath must fill their sails
Who seek the Highlands of the Blest.*

*One Sign alone is love-designed,
God's Evergreen, the eternal Rood;
Happy the home-seekers who find
Its meaning plain—a world renewed!”*

ALFRED GURNEY, *The New World.*

IN the days of Herod the King, wise men from the east came to Jerusalem, saying, Where is He that is born King of the Jews? These seekers were Persians, and the Persians have preserved their story. The stars told them of One that should be born, but they knew not whether he were King, or Priest, or Physician. So they took with them various gifts—gold for a king, frankincense for a priest, myrrh for a physician; and they went forth to follow the Star. There were three of them: an old man, a middle-aged man, and a boy. And at last they came to where the young Child lay in a stable, at Bethlehem of Judæa. They had agreed by the way that they would go in separately, the boy first,

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each with a gift ; then from the gift that was accepted would they learn whether He whom they worshipped were king, or priest, or healer. They entered in turn, and each came out empty-handed. "He is all three—King *and* Priest *and* Healer," they said, with bated breath.

Laying a hand on the boy's shoulder, the old man asked : "Of what age, perhaps, my son, was the Child you saw—Him the stars bade us worship ? "

"He was a Boy of my very own age."

"Nay," said the middle-aged man, "He was a Man, of my years to a day."

"Ye both err," said the old man, "for an old, old Man was He, like unto me."

Then they went in again, all three together, to settle this matter, and found a little Child, of the age He should have been according to the message of the Stars.

And anew they fell down and worshipped.

"He is all three : but He is God also," said they.

Each of these seekers found in Him what he needed. To the boy, He came as a Boy ; to the middle-aged, as a Middle-aged ; to the old man, as an Old Man. He came to sympathize with all, at the place of joy or difficulty where we each stand.*

If ye shall seek the Lord thy God, thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

It gets you somehow ; simply gets you.

The Bible proves infinitely attractive not only to comparatively illiterate folk of other lands, but also

* This Persian version of the Magi is told in that very charming book, *Therefore : an Impression of Sorabji Kharsedji Langrana and His Wife Franscina* (Oxford University Press, 1924).

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to the highly civilized of our own race, if they will but read it.

Mr. John Middleton Murry, in his *To the Unknown God*, tells of a certain Mr. Joiner, member of the minor Civil Service, a quiet little man with a slight stammer when he is in unfamiliar company. A remark of Mr. Wells, who has placed the Bible first among the twelve most important books ("The most important books are those which have had the most powerful and most visible influence on the lives of men") set him thinking. He couldn't see that the Bible counted for very much nowadays. Still you couldn't get rid of the Bible so easily. He had read somewhere that more copies of the Bible were sold every year than all the rest of the books put together, but that must be a bit exaggerated. Yet it must have a tremendous circulation. Mr. Joiner was led by these reflections to hunt up a Bible, and found one—an old Sunday-school prize—in his wife's bedroom. "It's a nice book to read in bed," she said, "you can begin anywhere." He borrowed it, and when she said that one of the parts she liked best was that about the Prodigal Son, he asked her to find it for him. He began to read it. He read it twice, and a third time, and at each reading there came a great tug at his heart. Queer thing that. It got you somehow: simply got you. "That's a wonderful story, darling," he said to his wife later, "that about the Prodigal Son." Then he kissed her as he had not kissed her for years.

The scene changes to China. A Christian preacher finds himself suddenly surrounded by thirty-five armed bandits. "Preach to us," they say. "Preach from the proverb, *Chieh fu chiu p'iu*—'Borrow from the rich to save the poor.'" He is equal to the occasion. Drawing a little book from his pocket he reads the story of Dives and Lazarus—of the rich man who fared

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sumptuously every day, and of the poor man who sat on his doorstep; of the one who was wicked despite his wealth, and of the one who was good despite his want. And as he reads and expounds, the words go home to the hearts of the robbers. Hard features are softened, unfriendliness becomes kindliness. "*Tui lias*," they cry, "*Tui lias*. Right on the nail!" The parables get home—whether to Mr. Joiner in London or to bandits in China.

The scene changes again, and we are in the enchanted isle of Sicily. A colporteur, who retired recently after thirty-seven years of work there, thus relates an experience :—

The adventure with the happiest ending, one which still makes my flesh creep whenever I think of it, happened in 1893, in a village near Girgenti. At dinner the innkeeper had advised me in brotherly fashion, "Get away from here, or they will skin you!" About seven o'clock that evening four cloaked figures, under the pretext of buying books in secret, led me out into the open country to a solitary place hidden by a clump of prickly-pears. With a violent blow one of them struck me to the ground, while the others drew out knives and daggers. "For the love of Heaven!" I ejaculated, "what harm have I done you? Let me say my prayers first."

"You are the devil, you ugly, dirty beast, enemy of God!"

"You are wrong! See, first of all—read and decide! If there is falsity in the books, burn them, but read them first!"

"All right, read to us yourself," said he who appeared to be the leader.

"*Behold a virgin shall conceive . . .*" I read, by the light of matches which they struck.

"You have good books and bad books," interrupted the leader.

"But why go on reading?" said another. "Let us kill him at once and go."

"No!" ordered the leader. "Read from these other books!"

I went on reading, and the end was that at ten o'clock that evening I appeared on the piazza with my four companions, who compelled me to go and offer the Bible to about twenty priests who, seated by fours around tables, were playing cards. Refusal

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and mortification of the priests, but greater mortification of my companions, who with a flash understood what it all meant. They offered me ices, and accompanied and assisted me in selling the Scriptures to others. When I next visited the village they asked me to their houses and tables ; and after some years they wrote to me from America to give me the glad news that they had become members of an Evangelical Church in Detroit.

Reproducible Experiences.

A modern writer says that the abiding validity of the Bible rests in its reproducible experiences. "If any man is in Christ, he is a new creature—that regeneration of the life by the influx of the divine, forgiving, reconciling, reinstating, and empowering, is reproducible ; he that does not know it is spiritually barren and bereft." We may follow in the way of those who have explored this spiritual realm. "The Bible is a book of vital personal experience. The reality, friendliness and unescapableness of God are its dominant theses." The Psalmist, the prophet, the evangelist found God, and their experience may be reproduced in us to-day. Dr. James Moffatt has told us of one who wrote to him about his new translation of the Bible : "I have read all Isaiah through at a sitting, with a new sense of these men's sense of God—*caught myself looking round for Him.*" When reading the Bible we may have such a vivid impression of His nearness that we feel He is looking over our shoulder.

Year by year the Bible Society piles up evidence that such experiences are not confined to any one section of mankind. The grace of God comes not through our English translation alone, but through others as well. Not only men of advanced culture, and not only men of lower culture or of no culture at all, but men of all races and grades of civilization hear the voice of God in the Scriptures.

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The Golden Road to Samarkand.

The biography was recently published of James Elroy Flecker, a poet of rare genius—perhaps the only one of modern poets who can stand by the side of Keats—who died prematurely in January, 1915. He lost his faith in early life. Before he left Oxford he said that every book seemed to make the return to Christianity an absolute impossibility; he marvelled that any sane man could believe it. Later he found his way back, and it is plain from Dr. Geraldine Hodgson's *Life* that the Scriptures played a large part both in recapturing and in nourishing his faith. Towards the end of his life, he lived amid pain and growing weariness in Switzerland. He bought a New Testament and had it bound in singularly beautiful blue half-calf. His interest in it was not a mere literary interest; he bound it so delightfully because of his conviction of its overwhelming intrinsic value. "And so," says his biographer, "the Authorised Version of the Bible and the Greek Testament, together with the Book of Common Prayer . . . were increasingly prized by him in his Switzerland days, and were always within his reach." The theme of his best-known work, *Hassan*, is the struggle of a soul against a crude materialism refined beyond belief by artistry. Flecker was a seeker after Goodness, Beauty and Truth, and the Golden Road to Samarkand was the road that led him to God.

"Sweet to ride forth at evening from the wells,
When shadows pass gigantic on the sand,
And softly through the silence beat the bells
Along the Golden Road to Samarkand."

The Road Shone like a Riband of Light.

In the opening paragraph of this chapter we quoted the Persian story of the Wise Men. This we took from

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a profoundly moving account of the life of Sorabji Kharsedji Langrana and his wife Franscina, whose son is an honoured member of the Bible Society's Committee. Sorabji was a Parsee whose ancestors emigrated from Persia to escape a compulsory change of faith when the Moslems conquered their native land. Carrying with them the sacred fire, first lighted by Zurlusht in Kurdistan, they sailed uncharted seas, were driven upon the western coast of India, and there established new homes. That was in the seventh century of the Christian era. Sorabji, who was born in 1823, was sent to a Christian school in Bombay when he was fourteen, and two years later was reported to the Principal, George Valentine, for knocking off the turban of his form-master, a Brahmin. This was a grave offence, though not so very blameworthy under the circumstances. Sorabji expected caning and expulsion, but the Principal listened to his explanation, and showed that he understood the high-spirited lad. "And then he opened his sacred book and read to the boy words from the Gospel of St. Matthew; paradoxes which amazed him. 'Love your enemies.' . . . 'Pray for your persecutors.' . . . 'Do good to them that hate you.'" He was sixteen years old then, and his mind was awake. He went and apologized to the Brahmin master in the presence of the class. Thereafter he drew closer to Mr. Valentine, whose personality attracted him. "Tell me what makes you thus," he asked one day. And the Principal gave him his sacred book, and Sorabji studied it for himself. Later he came and said: "I believe in your master, Jesus Christ. I also would follow Him." Of the cruel persecutions he suffered at the hands of his family and the rest of the Parsee community there is no room to speak here. With dauntless courage he persevered. "There was

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the road shining like a riband of light—it led through bouldery ways of difficulty, he knew ; but what did that matter ? It led to the feet of the shining One in whom so utterly his soul delighted. He *had* to go.”

The story of the wonderful life of Sorabji Kharsedji and of his wife Franscina—a saint of God, if ever there was one—must be read elsewhere. It is a striking instance of the power of the Gospel to ennoble and refine the human soul. We may note that to our Society Sorabji Kharsedji rendered valuable service in assisting to revise the Scriptures in Gujarati—his own vernacular.

The Story of Krishnaswamy.

We may tell here the story of another Indian, one Krishnaswamy, as he has written it for us. He was born in 1899 of a god-fearing Brahmin family. He was the child of many prayers and vows, and while still only five years of age was taught to say the names of the gods and to dwell in imagination on their gifts to mankind. He was sent to the high school, and spent his holidays with relatives who controlled a Hindu temple, where he learned, in fear and trembling, to offer food to the gods. One stuffy evening in 1914 he went for a walk alone, and met some schoolmates who were bound for the American College, where they were to receive the presentation copies of the Four Gospels and Acts offered by the Bible Society to all Indian students who pass the matriculation examination. Krishnaswamy entered with them, listened to the speech of the local Judge, who presided, and of the Bible Society’s secretary, and watched the books being distributed. As he had not yet passed the examination he was not entitled to a copy, but a lady gave him one. The book was new to him. He had never heard of it

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before. However, he liked the good binding and the gilt edges, and he took the book home and began to read. He was attracted by its style and matter, so much so that he stopped reading other books and read in this alone. His mother noticed it, and told her husband, who said: "It is a good book, and will help him in getting a good style in English. Let him read it." Moreover, he obtained a copy of the Tamil translation, so that he could understand it better.

Months passed, and a subtle change took place in the boy's outlook on life. The Hindu gods and their works no longer pleased him. People heard him argue about the brotherhood of man and the Fatherhood of God. His attitude towards the outcaste was not as it had been. At night he dared to go alone to places where before he had not ventured for fear of evil spirits.

Up to this time he had not known that there was a band of professed disciples of the Master whom he was now unconsciously following. He had heard of Christians, it is true, but he had associated them with outcastes—quite disreputable folk. Now he learned that it was they who were trying to follow Christ. He decided to identify himself with them. Eventually he was baptized.

It meant conflict with his family. His father removed him forcibly and he was treated so harshly that he fell ill and was in bed for nearly a year. His books were taken away. He was thirsty for reading, especially for something about Jesus, but none gave unto him. One day he was sent to the bazaar, and on his return found that the parcel he had brought back was wrapped in a page of the Tamil Bible. He treasured that piece of paper, and whenever he was sent to shop in the bazaar went to the same place in the hope of getting another page.



Photo by

Dr. Keller.

Chinese colporteurs at work among pilgrims on the dragon steps of the main temple at Nanyoh, Hunan.

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Some weeks later a like-minded friend and he ran from home to Tinnevelly. Plots were laid to bring him back. He thinks it was by a miracle that he escaped. Escape he did, and to-day, six years afterwards, he is to be found in the offices of the Madras Auxiliary of the Bible Society. For when the Society desired to appoint an Indian as assistant-secretary, Paul Lawrence (as he was named at baptism) was chosen for his high qualifications.

A Member of the Golden Pill Sect.

The following story is told of a Chinaman who held a position in the tax-office. It is a calling which is not loved by the Chinese, but this man, Lee Ch'ing T'ang ("Lee of Pure Hall") kept the respect of his neighbours by reason of his uprightness. In earlier life he was an ardent follower of Confucius, but persuasions of a friend led him to join the Golden Pill Sect, where he hoped to win greater peace of mind. This Sect, whose proper name is Chin Tan Chiao, was formed in the eighth century A.D. by a noble teacher named Lü Yen, who taught an eclectic doctrine in which some scholars have thought they discerned early Christian influence. To materialistic minds, the Golden Pill may be no more than a talisman to secure immortality for the body, or to avoid physical corruption, but to the spiritually-minded members of the Chin Tan Chiao it is the symbol of eternal life. The Sect numbers some ten or eleven million adherents. Many of the noblest Chinese Christians—Pastor Hsi for one—were once members of it.

Some time ago a missionary and two colporteurs were touring a remote district in the province of Shan-tung, and came to the town where Lee Ch'ing T'ang lived. There they preached and sold numbers of

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Gospels. Lee was passing through the market one day, stopped to listen to the preaching and took home a copy of St. Luke's Gospel. He read and re-read it, pondering long over the beautiful picture it gives of the Saviour of men. It happened that at this time his mind was much perturbed because the friend who had led him to join the Golden Pill Sect had become a Christian, and was urging him to follow his example. "At last I have found real peace of mind," wrote this man. It seems that neither of them had gained much satisfaction in their quest of the Golden Pill ideals.

One night as Lee Ch'ing T'ang sat reading the Gospel he saw a large scorpion come crawling on to the book. "What meaneth this?" he wondered. "Is this creature with poison fangs a sign? Has it come to warn me that the teachings contained in these pages are poisonous? There are those who maintain that the Jesus doctrine is harmful, and if accepted would lead to the breaking up of our ancient Chinese civilization." The scorpion seemed to have come out from under his arm, and yet it had not hurt him. Another alternative was possible, therefore. What if, after all, it was the book that had protected Him? How was he to know which of the many ways was the right way? Such questions puzzled his mind for many months.

At last he decided to bring the matter to a head. One evening, when the rest of the family had retired for the night, Lee Ch'ing T'ang wrote the names of three great Teachers on three pieces of paper. On the first he wrote "Confucius"—the name of the sage whom he had earliest been taught to reverence. On the second he wrote "Buddha"—the name under which the seekers of the Golden Pill sheltered. On the third he wrote "Jesus"—the name he had found in the Gospel. Incense was burning on the altar as he rolled up the three

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papers and shook them in a bowl. Then this earnest seeker after the true way knelt before his altar and prayed: "O God! I know not how to name Thee, but I believe that Thou art and that Thou dost hear our prayers. Help me now to choose whom Thou wouldst have me follow, whether Confucius, or Buddha, or Jesus. If I choose wrongly, let the blame be upon Thyself, for I cannot see the right way unaided."

Then, with trembling hand and closed eyes, Lee Ch'ing T'ang groped for the vessel and took out one roll. When he opened his eyes and read, behold, the name "Jesus" was upon it.

Late though the hour was, he set out for his friend's house several miles distant, and burst in upon him with the news of what he had done. The two men sat up till dawn, searching the Scriptures and talking about the way of the Saviour. That very morning they cut themselves off from the past by breaking the vegetarian vows of the Golden Pill Sect and took the decision to follow the Lord Jesus.

The Rev. H. Payne, who tells this incident in reporting on the work of Wang Ching Luan (one of the Society's colporteurs—"the best colporteur I know"), adds: "I am thankful to say that Lee of the Pure Hall is now living a truly Christian life, and has already started to win converts for the Saviour."

They who seek the Lord come by many paths. What matters it by what path they come if they find Him at last?

Lwan.

There are many in Burma, writes our secretary there, the Rev. W. Sherratt, many of all races and creeds, who are earnest-minded seekers after the city with foundations. "The key-word to the Burmese

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mind," said a Burman at a public meeting held recently in Rangoon, "is *lwan*, 'yearning.'" In spite of all the hindrances set up by present-day nationalism, many, by the trouble they take to procure a Christian Gospel or Testament, prove that long acceptance of Buddhistic negations has not succeeded in destroying the soul that Buddhism denies or in stifling its yearning for the Divine.

"I had been preaching and explaining to a great crowd," writes a colporteur in Burma; "the majority refused to listen; a few bought books, but the many insisted upon their giving them back. The sky closed, and in the dark I went sadly home. But six men followed me quietly, and in the darkness they listened with the deepest interest as I told them the story of Jesus and the way of Life Eternal. All six bought Gospels, one a New Testament, before they returned."

"Why buy these books?" asked a *hpongyi* (Buddhist monk) of a man who had bought some Gospels from a colporteur. "You will do well to return them; they destroy our religion." "But they cannot destroy the truth, and I long to know more about this Jesus who claims to be the Way and the Truth," was the quiet but determined reply. "I like your books," said a Burmese civil officer to a colporteur who had proffered him a copy of St. John's Gospel. "The well is indeed deep, but I am weary of trying to quench *tahna* (thirst) by works of merit."

In South-Eastern Europe.

It is not in Burma only that *lwan* fills the hearts of men and women. Colporteur Peter Klein, who throughout the year worked around Bucarest—far away east to the Danube delta and the Black Sea, and far away westward amid the wheat and maize fields stretching

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out towards Yugoslavia—writes : “ I find many willing purchasers of the Word of God, souls who have a real longing and hunger for the Living Bread.” The reports of the Bible-sellers teem with brief notices of such seekers.

The Conversion of a Kurd.

A colporteur in Persia relates this incident :

“ One day a Kurd approached me and asked what books I had. I made known to him that they were the Holy Scriptures. He then asked : ‘ Have you the book in which the story of Jesus Christ is written ? ’ I handed to him a New Testament, saying, ‘ That is the book. ’ He took it from my hand with joy and kissed it. Then I asked him how he came to know and love the book. He said : ‘ It is a year ago that I came to believe that Jesus Christ is my Saviour and the only Saviour, and this true faith came to me through reading a little book that my friend Ali had. I noticed that he sometimes read it with great joy, sometimes he was sorrowful, and sometimes he mocked, but later I saw that through reading that book he became a changed man, and one day I said to him : ‘ You are not the same Ali as you were before. ’ He replied : ‘ Yes, the teaching of that little book has changed me and brought me from my wickedness. ’ Then I asked him for the book, but he would not give it. One day I took it from him, and began to read it in secret, but, alas ! he learned I had it and recovered it from me. But I did not forget what I had read, and I began to try and find a book like it. Three days ago I saw a man reading a book like that my friend had, and I asked him from where he got it. He told me : ‘ From a Christian bookseller. ’ Now, thank God, I have found you and have got the full history of my Saviour. ’ ”

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Give me the Book of Salvation.

A Persian thrust his hand into his pocket to find the coins wherewith to purchase a Bible from a colporteur. With sorrowful face he said: "Oh, I am most unfortunate. I have no money left. For years I have been looking for this book and now cannot buy it." The colporteur turned to go on his way, but in a few moments the man overtook him. "Give me the book," he said, "and take for it these three loaves of bread which I bought for my two days' journey home." "What will you eat on the road?" the colporteur asked. The man replied: "God is great! The Lord of the Book will provide my daily bread." The colporteur shook his head: "The three loaves are worth only ten *shais*, whereas the book is worth forty *shais*." The man took off his belt and said: "Oh, brother, I beg you to accept this old woollen belt with the bread, and give me the Book of Salvation!" The colporteur said the belt was of no use to him. Then the man drew closer, took his hand and kissed it with tears in his eyes, saying: "I beg you to give it to me, for I want to know the way of salvation." The colporteur's heart melted—it was not very hard, after all. He kissed the man and gave him the book freely, praying God to lead him to Himself. Asked why he had such a longing for it, the recipient replied: "Some years ago an old man gave me a Gospel of St. Mark. I took it to the *akhoond* (Moslem priest), who, after reading a little, wanted to burn it. I snatched it from him and returned home, where I read it in secret, and learned to love it. Since then I have been seeking the whole book. God sent you here to meet me, knowing the longing of my heart."

This man went on his way rejoicing.

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In the Isle of Sweet Odours.

A certain headman in Ceylon, appointed to act for the president of the village tribunal, had to travel from court to court, and oft-times in the evening, when his work was done, found time hang heavily on his hands. One day when in search of something to do, he took up the English Bible used in court for the swearing-in of witnesses, and began to read. He became fascinated, and spent all his leisure time reading the book, until at last he became convinced and was led to the Living Lord.

A leading, intelligent Hindu came to a missionary in Ceylon and begged to be received as a candidate for baptism. The minister inquired as to his motives, and received this reply. The man's brother had recently died and left him a Bible, of which he had told him that he would find therein all he required: there were needs of the soul, he said, that Hinduism failed to satisfy, and the way to satisfaction was to be found in the New-Testament Jesus. So the man inherited the Bible, read it, and found what his brother had said to be the truth.

A Story from Algeria.

Thirty years ago a Spanish colporteur found himself benighted some ten miles from Algiers in North Africa. The country was desolate, sparsely populated, and dangerous. Fearing to spend the night in the open, he prayed to God that he might find shelter.

He had no sooner finished praying than he observed a horseman approaching. In answer to his inquiries, he was told that in a forest, about a league distant, there were some Spanish charcoal-burners, who were hospitably inclined, and would receive him gladly.

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Plucking up courage, he followed the direction given. He entered the dark glades of the wood, and a little later, to his intense relief, he came to seven or eight straw huts where the Spanish immigrants were living in primitive conditions. They received him kindly and, as many others have done, entertained an angel unawares.

After dinner, sitting round the camp-fire, he read to them from the Bible. It was quite new to them. For the first time they heard such wonderful stories as "The Prodigal Son" and "The Pearl of Great Price," and listened to the story of the great sacrifice made on Calvary for just such poor souls as they. He left next morning after selling them a Bible, and promising to return in a month's time.

At least one of the charcoal-burners was deeply moved by what he had heard, and keeling down he lifted up his soul to the Almighty: "O God," he prayed, "if what this man says of Thee is true, and the Bible Thy message to us, may he return next month as he has promised; otherwise may we never hear of him again."

The colporteur did return, and found hearts ready to receive his message. He came again and again, until, to cut a long story short, a little congregation was formed, of which he became the pastor. He is still the pastor after all these years. When the Rev. W. H. Rainey, our secretary for Western Europe, visited Algeria some months ago this man took him to a nice little chapel set down in the midst of smiling vineyards—for the Spaniards have prospered in things material, too. There Mr. Rainey preached to about sixty people, including some of the original charcoal-burners, their sons and grandchildren.

These rejoice as one that findeth great spoil.

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The Incomparable Treasure of the Holy Scriptures.

We close this chapter with some verses prefixed to the 1578 edition of the English Geneva Bible :—

“Here is the spring where waters flowe,
to quenche our heate of sinne ;
Here is the tree where trueth doth grow,
to leade our lives therein ;

Here is the judge that stintes the strife,
when mens deuices faile ;
Here is the bread that feedes the life,
that death can not assaile.

The tidinges of saluation deare,
comes to our eares from hence :
The fortresse of our faith is here
and shielde of our defence.

Reade not this booke in any case
but with a single eye :
Reade not but first desire Gods grace,
to understand thereby.

Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.

Then happie thou in all thy life,
what so to thee befallles ;
Yea, double happie shalt thou be,
when God by death thee calles.”

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*“Belicve me, sir, had I such venture forth,
The better part of my affections would
Be with my hopes abroad. I should be stiii
Plucking the grass to know where sits the wind,
Peering in maps for ports, and piers, and roads,
And every object that might make me fear
Misfortune to my ventures, out of doubt
Would make me sad.”*

SHAKESPEARE, *The Merchant of Venice.*

WE began this Report by referring to the Merchant Adventurers. The name was given to seamen, “madmen in resolution, children at heart,” who sailed their tall ships into unknown seas and to new lands in search of commodities and markets; but chiefly to home-staying merchants who supplied the stout vessels and filled them with cargoes of English goods wherewith the mariners traded. Many persons might thus have “a venture in the voyage.” The alliance of merchant and mariner laid the foundation of the wealth and power of Great Britain. In the present connexion it may be recalled that some of the Adventurers had also in mind “the advancement of the Christian religion in those paganish parts”; one of the greatest of them, Sir Walter Raleigh, is said to have been the first modern Englishman to subscribe to a missionary fund. As the Adventurers bore the risks in common, so they shared in the profits of the voyage. The ships might founder, or be wrecked



Photo by]

[Frank Hurley.

A village Council in New Guinea. The quotation is: 'Shall these white men who have arrived in a sea-plane be received as gods or devils?'

The Bible Society has published the Scriptures in 18 languages for the Papuans and neighbouring islanders.

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on some inhospitable shore ; in which case the sailors lost their lives, the merchants their goods. There were no cables in those days ; a ship might be a year or two on the voyage and no tidings of her reach the owners. In the lines printed at the head of this chapter, Shakespeare set forth the anxieties that beset the merchant. When the argosies were richly come to harbour, mariners and merchants rejoiced together.

The Seekers.

Members of the Bible Society's Fellowship seek a fairer prize than ever the Merchant Adventurers sought. They are men, women and children who seek the Kingdom of God—the establishment of God's realm in the hearts of all men ; and are convinced that they can help to bring this about by sending His Word abroad everywhere in the languages of mankind. They share in the greatest Adventure this world has ever seen.

There is a well-known story of a shoeblack who was teased by his chums for having attended a missionary meeting. He replied : “ I put a penny in the missionary box once, so I am a partner in the concern. I went to know what's doin'.” We are all partners in this concern. Whether we give or collect money, or make up parcels in a Bible warehouse, or keep the accounts, or go from house to house with the Scriptures ; whether we are engaged in administration, in advocating the claims of the Society, or in translating and revising the Scriptures—we all have a venture in this voyage. Our affections must be with our hopes abroad.

It is from this point of view that the Society's magazines should be regarded—*The Bible in the World* and *For Every Land*. Every month they give news of “ the concern.” We would say to all readers of this Report :

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Your money is in this business—or it may be. We want more than your money; we want your intense personal interest, your prayers. Read the magazines, learn what is being done, think over it, pray about it; get to feel that you are a partner in this enterprise.

Profit and Loss.

There is one vital difference between the Bible Society and a commercial company. The Society's profits are not monetary; we seek our gains in renewed lives. The Society sells—but *the more books it sells, the more money it loses*. Its "popular" editions of the Scriptures are priced at a low figure that almost anybody can pay, and much below cost of production. Even so, it makes generous and gratuitous grants in needy cases, and gives large rebates to societies and individuals engaged in circulating the Scriptures. Overseas missions are supplied on such terms that these involve no charge on the mission exchequer. Last year the Society received £161,170 from the proceeds of sales; but this meant that out of every sovereign expended only 7s. 11d. was recovered in this way. For the balance—12s. 1d. out of every £1 spent—the Society is dependent upon the gifts of its supporters.

We may give one example of the way in which the Bible Society does "business." At the end of 1924 the new Marathi Bible was published by us at Bombay. The missions in the area had eagerly anticipated the appearance of this fresh version, and had sent in their orders beforehand. In the first six weeks 1,800 copies were dispatched. This book is priced at one rupee, eight annas (i.e. 2s. 3d.), but to produce it cost actually two and a half times as much, i.e. 5s. 7d. On these 1,800 copies, therefore, the Society lost over 4,000 rupees (£300); nor is this all, for we have not reckoned the cost of packing, of packing-cases, of transport, nor discounts allowed on copies purchased to be sold again, nor "overhead charges." A London publisher reckons that

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if a book is to pay, the published price must, as a rule, be fixed at not less than three times the cost of paper, printing and binding ; that is to say, he would sell the Marathi Bible at 16s. 9d. Had the missions to purchase these Bibles at a commercial rate, that is what they would have to pay. From a business point of view, the Society loses in a similar way on the millions of Gospels and New Testaments sold by means of the colporteurs and others.

Who are the Shareholders in this Concern ?

They are those who last year subscribed £227,462 in various ways, and those who in lieu of, or in addition to, gifts of money rendered personal service. We do not know all their names. They are scattered in almost every land. Our friends in the Overseas Dominions have once again rallied to our help in the most effective manner—we cannot sufficiently thank them.

Many of the donations are anonymous. One such was £1,500 ; others were £1,000 and £500. Some of these gifts were inscribed in a way that reveals the self-sacrifice they involved : “ a very aged pensioner, £1 ” ; “ a widow’s mite, 5s. ” ; “ an old couple, 5s.,” and so on. The most generous givers are not the rich, but the poor.

Some time ago, when the plates were emptied at the close of a meeting, there fell out a small parcel, which proved to contain a sovereign and a shilling, and both coins had been washed and carefully polished with silver powder. The vicar was able to identify the giver as an old woman living in a hut on the beach, who, despite her extreme poverty, somehow managed to save two guineas a year, one of which she always gave to the C.M.S., and the other to the Bible Society. When asked about the washing and polishing, the vicar said : “ She always does that, even with the pennies she puts in the plate at church, and by that she wishes to suggest that money given to the Lord should be clean.”

One of the most curious items in our accounts reads, “ sale of ladder, 13\$000.” A burglar planted a ladder outside the house of our secretary in Brazil, and entered the window with a drawn knife. In the struggle which ensued he got the worst of it,

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and departed hurriedly. As the ladder was never claimed, it was sold, with the permission of the police, and the money given to the Society.

Many of our friends earmark their gifts for special objects—to support colporteurs and Biblewomen, or to pay for the printing of some fresh translation, or to send copies of the Scriptures to needy people.

Our allies in the field, missionaries of many Com-munions, send their own gifts and the gifts of their people. These latter are among the most welcome of all, for they show the gratitude of native Christians for the boon of the Bible.

A donation came from the Native Church of Malaita, one of the Solomon Islands, accompanied by a letter which read in part as follows: “ We the Native Church on Malaita would like to have a share in the work of sending the Gospel to every land. We thank God very much for the work that God has done through you, in translating the Word of God into many people’s languages, and ours. Do you know what the work you have done meant to us ? ”

The Garo Christians of Assam sent a thankoffering on the completion of the Bible in their tongue. The Qua Ibo Churches of Nigeria sent theirs in gratitude for the Union Ibo Bible.

Dr. Walter Miller forwarded £4 10s. from his little Church of converts from Islam at Zaria in Nigeria. The Yoruba Christians gave £700, the Scottish Mission Churches of the Gold Coast £100, the C.E. Societies of Samoa £25.

Christians in various parts of the world remember the needs of their fellow-men in other lands. One congregation of Chinese sent nearly £20 for providing the Scriptures in Hebrew and Yiddish for Jews. The Penang Christian Sisters’ Union raised \$240 for printing some new translation.

The churches in which collections were taken for the Society last year cannot be numbered. We notice among them the cathedrals in Jerusalem, Singapore, Sarawak (Borneo) and Namirembe (Uganda), and the churches in Bethlehem, Nazareth and Antioch.

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Among all the contributions received at the Bible House none, we think, so touch our hearts as those which come from lepers. One item in the Society's Cash Account reads: "Legacy from Cornelius (inmate of C.M.S. Leper Asylum, Pakhoi), \$8 = 19s. 4d." Professor Sam Higginbottom wrote in one number of the *Quarterly Magazine of the Mission to Lepers*: "The lepers practised self-denial in order to raise their annual contributions for the Bible Society. . . . Their own suffering and need have made them sensitive to the need of others; and when one thinks how little they have, they are surely the most generous community I know anything about."

Three rupees came from a sanatorium for tubercular patients in India. A woman had saved up this sum for a coffin for herself when the end came, but at the last she handed the money to the lady doctor, saying: "I don't care for a box now; I want this to go to the Bible Society."

The Bible Society's colporteurs generously support out of their slender means the work in which they are engaged. One of them asked to have his salary reduced, and when this was refused sent £48 out of his meagre savings. Five hundred dollars came from a colporteur in Chile—part of a small legacy left to him by a man whom he had been the means of rescuing from godlessness.

Young Adventurers.

We must not forget the Young People—we use capitals to mark our sense of their importance. We cherish alike their gifts and the services they render as collectors.

It was reported at the annual meeting of the Stevenage auxiliary that one shilling had been contributed by forty infants of a kindergarten. Bless them! The matron of an orphan

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asylum wrote : " My girls come from very poor homes and their gifts are small, but they do give a tenth of any money they get. If everybody did likewise, your grand old Society, to which we owe so much, would be distinctly better off." Sending five rupees from a Sunday School at Miraj, in India, the missionary wrote : " It was their weekly collection for a year. They are very poor. Collections are marbles and shells and pice." The girls at one mission in India realized twenty rupees by going without part of one meal every day for a week, and at another mission the girls did without meat once a week for three months so that they might contribute. A mother wrote from a South African farm, sending 10s. from her children, who had earned it by collecting and selling all the eggs laid there on Sundays. From a Sunday School of coloured children in South Africa came 30s. ; the lady who sent it on said they were wonderfully taken up with the idea when she suggested they should make a regular collection. From a mission Sunday School in Canada a gift of 100 dollars reached us ; it was contributed by the pupils, who on their birthdays had put in the box as many cents as they numbered years. A District Secretary in Canada describes how a little girl of three climbed his knee and gave him a five-cent piece, saying : " This is to buy for little children the Bible book."

Let the Young People be encouraged ! They, too, are partners in the concern. A penny given by a child pays for a Gospel which, by the blessing of God, may be the means of converting somebody who shall bring thousands into the Church !

There is room in Christ's heart for the widow's mite, the Magdalene's ointment, the treasures of the Magi, the love of little children, and all the devotion of men and women. We cannot enumerate all the gifts offered to Him through the Bible Society. We send our greetings and thanks to the fellowship in all lands.

Expenditure.

The most striking feature of the expenditure last year—amounting in all to £410,986—is that the Society spent £51,000 more than in the previous twelve months

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on the production of editions of the Scriptures. The amount so expended was £245,349. The increase was the necessary corollary of the greatly increased circulation. It bears testimony to the tremendous demand there is for the Scriptures to-day—to the efforts, also, of the Bible Society in meeting the demand.

The Society closed its accounts for the year with an adverse balance of just under £20,000.

An old Scottish dictionary says that the word "debt" means something to be punished, and that a deficit means something to be made good. We appeal to our supporters to make good this deficit, and to put forth every effort that the income of the Society may be permanently lifted to a higher level. The Committee aim at securing £450,000 a year.

Anyone who looks abroad to-day must be struck with two things: the splendid, even unique, opportunities afforded the Church of Christ, and the seeming inadequacy of the Church's efforts to grasp them. It is time for the Church to call up her reserves of power—time for us all to pray with more passion, to give ourselves royally, ourselves and our possessions.

How much owest thou?

A doctor living in Oudtshoorn, Cape Colony, was called in to see a farmer's wife, who was very seriously ill. He did his best for her, and she recovered. One day the farmer, a Dutchman, called to pay the bill.

"Sixteen pounds!" he ejaculated when told the amount. "All for a few visits and some bottles of medicine. I cannot give you more than five pounds." He refused a receipt, saying: "My word's my bond, and if you are worth anything, so's yours."

Some weeks later the farmer met the doctor in the street.

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“ I say, doctor,” he said, “ how much was that bill ? ”

“ Sixteen pounds, I think. Yes, sixteen pounds.”

“ Well, I’ve been thinking. The old lady is going on very nicely. I think I will give you another three pounds.” He did.

Some time elapsed, and they met again. “ I say, doctor,” said the farmer, “ how much was that bill ? ”

“ Let me think now. Sixteen pounds, wasn’t it ? ”

“ Well, the old lady is simply doing splendidly. I just feel I ought to give you a little more.” Whereupon he handed the doctor three pounds.

Some months later the farmer saw a motor-car flash by his farm. He called a native servant and asked whose it was, and learnt that it was the doctor’s.

“ Well,” said he to the servant, “ go and stand in the road, and when he comes back put up your hands—so. When he stops tell him that the old baas wants to see him quick.”

“ Yes, old baas.”

The doctor duly appeared, turned the handle of the farmhouse door and entered. There sat the farmer smoking his pipe, and opposite him his wife, hale and hearty.

“ Good day, *oom*. Good day, *tante*. This is a pleasant surprise. When your boy stopped me I thought you must be very ill, so I hurried in. I’m glad to see you so well.”

“ Yes, doctor, but now tell me. How much was that bill ? ”

“ The bill. Oh, sixteen pounds.”

“ Well, I just feel that I have not done my duty by you, doctor. Here’s the balance, five pounds. My old missus has quite recovered. She never was better in all her life.”

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At the close of a service in a Dutch Reformed Church, just before pronouncing the benediction, the Rev. H. P. M. Steyn, our secretary in the Cape Province of South Africa, said: "I feel that you have not done enough. Some of you are holding back part of what you owe our Lord. Let me tell you a story—a true story."

He told the incident we have just narrated. The collection at the door was a record. It amounted to £164.

L'ENVOI

"He who has the Pearl of Truth in his bosom and secretes it there—is no man."

Mencius, the Chinese sage (385–289 B.C.).

"We have not receyved the gyftes of God for ourselves only, or for to hyde them; but for to bestowe them vnto the honouringe of God and Christ and Edyfyng of the congregacion which is the body of Christ."

William Tindale, the translator (A.D. 1492–1536).

FINANCIAL NOTICES.

SUBSCRIPTIONS AND DONATIONS.

These are received at the Bible House, 146, Queen Victoria Street, London, E.C. 4; also at the Society's Bankers, THE BANK OF ENGLAND, Threadneedle Street, E.C. 2, and WILLIAMS DEACON'S BANK, Limited, 20, Birchin Lane, E.C. 3;—advice being sent to the Secretaries at the Bible House. Cheques (*crossed "Bank of England"*), Bankers' Drafts, and Post Office Orders (*on the General Post Office*), should be made payable to *The British and Foreign Bible Society*, and sent to the Secretaries.

RECURRENT SUBSCRIPTIONS.

A number of friends of the Society have in recent years handed over to the Treasurer a capital sum, or an investment, e.g. War Loan, National War Bonds, Railway Stocks, etc., the interest on which is to appear annually in the Society's accounts, either during the life of the donor or for a specified number of years, and may be credited either to the donor personally or to an auxiliary named by him. Such gifts are warmly welcomed, and the Secretaries will be glad to answer any inquiries regarding them. All correspondence will be treated as confidential.

FORM OF A BEQUEST.

The following form may be used in making a will:—

I bequeath the sum of _____ *Pounds sterling*
free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE
SOCIETY," instituted in London in the year 1804, to be paid for
the purpose of the said Society to the Treasurer for the time
being thereof, whose Receipt shall be a good discharge for the
same.

HOME TELEGRAPHIC ADDRESS: *Testaments Cent London.*

FOREIGN TELEGRAPHIC ADDRESS: *Testaments London.*

TELEPHONE: *Central 2036 and 2037.*

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| Mr. WILLIAMSON LAMPOUGH. | Rev. Prof. J. DU PLESSIS. |
| 1906. The EARL of DARTMOUTH. | The BISHOP of CALCUTTA. |
| BISHOP CHASE, D.D. | Mr. T. REAVELEY GLOVER, LL.D., D.D. |
| BISHOP TAYLOR SMITH, D.D., K.C.B., | The ARCHBISHOP of SYDNEY. |
| C.V.O. | Rev. PRINCIPAL A. E. GARVIE, D.D. |
| Mr. D. E. HOSTE. | The Rt. Hon. VISCOUNT ROBERT CECIL, |
| 1907. BISHOP ROBERTSON, D.D. | Rev. H. A. BAYNES. [K.C. |
| Mr. I. F. WERNER. | Mr. W. MALLINSON. |
| 1908. The BISHOP of SOUTHAMPTON. | 1921. The BISHOP of BRADFORD. |
| Rev. G. CAMPBELL MORGAN, D.D. | Sir FRANK W. DYSON, LL.D., F.R.S., |
| Mr. J. RENDEL HARRIS, D.Litt. | Astronomer Royal. |
| Mr. A. J. CROSFIELD. | The BISHOP in JERUSALEM. |
| 1909. The ARCHBISHOP of YORK. | Rev. CHARLES W. GORDON, D.D. |
| BISHOP MONTGOMERY, D.D. | Mr. G. T. CROSFIELD. |
| Prebendary H. E. FOX. | Mr. STEPHEN J. MENZIES. |
| Rev. W. W. JACKSON, D.D. | Mr. ROBERT WHYTE. |
| Sir G. A. GRIERSON, K.C.I.E., F.B.A. | 1922. The BISHOP of ST. ALBANS. |
| 1910. The BISHOP of EXETER. | The BISHOP of HEREFORD. |
| Sir J. T. DILLWYN LLEWELYN, Bart. | LORD PARMOOR, K.C.V.O., K.C. |
| Rev. J. D. JONES, D.D. | The BISHOP of EGYPT and the SUDAN. |
| Rev. J. H. SHAKESPEARE, D.D. | Rev. W. FIDDIAN MOULTON. |
| The Rt. Hon. T. R. FERENS. | LORD MESTON, K.C.S.I., LL.D. |
| 1911. BISHOP TALBOT, D.D. | Mr. MICHAEL GUTTERIDGE. |
| The BISHOP of MADRAS. | Rev. F. X. ROOME. |
| Sir THOMAS BARLOW, Bart., M.D. | 1923. LORD DARINGTON. |
| Rev. DAVID BROOK, D.C.L. | Rev. ARCHIBALD FLEMING, D.D. |
| Rev. J. SCOTT LIDGETT, D.D. | Rev. W. Y. FULLERTON. |
| Mr. A. W. YOUNG. | The DEAN of ST. PAUL'S. |
| 1912. The BISHOP of NORWICH. | Sir J. HERBERT LEWIS, G.B.E. |
| Sir HENRY E. E. PROCTER. | Sir DYSON MALLINSON. |
| The BISHOP of CHESTER. | Sir CHARLES J. OWENS, C.B. |
| Rev. CHARLES BROWN, D.D. | Mr. W. HERBERT PHILLIPPS. |
| 1913. The BISHOP of OXFORD. | The BISHOP of CHELMSFORD. |
| Rev. F. LUKE WISEMAN. | Rev. S. M. BERRY, D.D. |
| Rev. Prof. A. S. GEDEN, D.D. | Sir ANTON BERTRAM K.C. |
| Sir ANDREW WINGATE, K.C.I.E. | Sir GODFREY Y. LAGDEN, K.C.M.G. |
| Mr. T. CHENEY GARBIT, D.L. | The BISHOP of MANCHESTER. |
| Mr. ALFRED BRAUEN. | Mr. W. H. POATE. |
| 1914. BISHOP DRURY, D.D. | Rev. C. ANDERSON SCOTT, D.D. |
| Sir FREDERIC G. KENYON, K.C.B., F.B.A. | Rev. J. T. BARKBY. |
| CANON PELHAM. | 1925. The ARCHBISHOP of BRISBANE. |
| The BISHOP of WORCESTER. | Mr. A. M. FEATHERSTON. |
| Sir GEORGE A. KING. | The Rt. Hon. Sir WILLIAM JOYNSON- |
| 1915. The ARCHBISHOP of PERTH. | HICKS, Bart., D.L., M.P. |
| The BISHOP of LICHFIELD. | The BISHOP of PETERBOROUGH. |
| | Sir JOHN S. RANGLES. |

* Deceased prior March 31st, 1925.

BRITISH AND FOREIGN BIBLE SOCIETY

Treasurer :
MR. WILLIAMSON LAMPLOUGH.

Chairman of Committee :
SIR CHARLES J. OWENS, C.B.

Committee :
Elected May 6th, 1925.

The dates indicate when members first joined the Committee.

Captain O. P. Beeman	1923	Mr. H. Lance-Gray	1906
Mr. W. van O. Bruyn	1906	Lieut.-Col. G. Mackinlay	1913
Sir John G. Cumming, K.C.I.E., C.S.I.	1921	Lieut.-Col. Sir A. Henry McMahon, G.C.M.G., G.C.V.O., K.C.I.E., C.S.I.	1925
Mr. W. J. Davey	1922	Mr. Arthur Mercer	1917
Mr. Basil J. Davis	1924	Mr. E. R. P. Moon	1916
Mr. J. Morewood Dowsett	1923	Mr. M. J. Natorp	1925
Brig.-Gen. W. Ewbank, C.B., C.I.E.	1925	Mr. Arthur Newton	1922
Mr. C. A. Flint	1904	Mr. A. W. Oke	1910
Sir William Fry, D.L., F.R.G.S.	1924	Mr. B. R. Parkinson	1916
Mr. Alexander Glegg	1919	Mr. Harold W. Payne	1921
Mr. H. Harcourt, C.B.E.	1924	Major H. Pelham-Burn	1917
Mr. W. van Hasselt	1921	Dr. R. T. Smith	1914
Major-Gen. E. Owen Hay, C.B.	1914	Mr. R. K. Sorabji	1923
Mr. E. G. Highton	1920	Mr. James Steel	1915
Mr. W. G. Inglis, M.B.E.	1924	Mr. Charles F. Sutton	1911
The Rt. Hon. Sir J. N. Jordan, G.C.M.G., G.C.I.E.	1922	Mr. Axel Welin, C.B.E.	1907
The Rt. Hon. Lord Kilmaine	1925	Mr. George Wilson	1920
		Mr. Henry Winteler	1923
		Mr. Enos Young	1919

The Committee meet at the Bible House, 146, Queen Victoria Street, E.C., as a rule, on the first and third Mondays in every Month, at Half-past Eleven o'clock; and oftener, as business may require.

Secretaries :

Rev. JOHN H. RITSON, M.A., D.D., | Rev. C. H. K. BOUGHTON, M.A., B.D.,
1899 | 1922

Pay.-Capt. R. A. M. BURRIDGE, C.B., *Assistant to the Secretaries* 1925

Translating & Editorial Department. } Rev. R. KILGOUR, D.D., *Editorial Superintendent* 1903

Literary Department. } *Rev. EDWIN W. SMITH, *Literary Superintendent* 1923

Home Department. { Rev. A. D. HENWOOD, M.A., *Home Superintendent* 1921
Miss EDMUNDS, *Assistant* 1909
MISS D. G. S. TAYLOR, *Assistant for work among young people* 1924

Publishing Department. } Mr. GEORGE COWAN, *Publishing Superintendent* 1912

Accountant :

Mr. A. BUCHANAN 1911

Collector :

Mr. GEO. B. POOLE 1833

Auditors : MESSRS. J. AND A. W. SULLY & CO.

Honorary Solicitors :

MESSRS. COWARD, CHANCE, & CO., 30, Mincing Lane, E.C.

Bankers :

THE BANK OF ENGLAND, *Threadneedle Street, E.C.*, and
WILLIAMS DEACON'S BANK, Ltd., 20, *Birchin Lane, E.C. 3.*

The dates indicate the year of appointment.

* *Secretary for Italy from 1916; for Western Europe from 1921.*

BRITISH AND FOREIGN BIBLE SOCIETY

Representatives Abroad.

- *Rev. W. H. RAINEY, B.A., F.R.G.S., c/o 54, *Sternhold Avenue, Streatham Hill, London, S.W. 2*, Secretary for Western Europe. 1923.
- Monsieur A. L. VASSEUR, 58, *Rue de Clichy, Paris*, Superintendent for France and Belgium.
- Rev. Dr. ENRICO PONS, 25, *Foro Italico, Rome*, Superintendent for Italy.
- Señor A. ARAUJO, 2 y 4, *Flor Alta, Madrid*, Superintendent for Spain.
- Mr. R. MORETON, *Praça de Luiz de Camões 20, Lisbon*, Superintendent for Portugal.
- Mr. H. W. CUMMIN, c/o British P.O., *Casablanca*, Superintendent for Morocco.
- MONSIEUR CHAS. BONNET, 43, *Rue d'Isly, Algiers*, Superintendent for Algeria.
- †Mr. A. L. HAIG, 31, *Bernburger Strasse, Berlin, S.W. 11*, Secretary for Central Europe. 1923.
- Mr. R. HAUPT, 31, *Bernburger Strasse, Berlin*, Superintendent for Germany.
- Mr. H. DÖRING, 16, *Seegasse, Vienna IX*, Superintendent for Austria.
- Mr. F. THOMASKO, 4, *Deákter, Budapest*, Superintendent for Hungary.
- Mr. ALEXANDER ENHOLC, *Hortensia 3, Warsaw*, Superintendent for Poland.
- Mr. J. SPAČEK, *Soukenická ul. No. 15, Prague II*, Superintendent for Czechoslovakia.
- Mr. J. W. WILES, M.A., *Vuka Karadzica, 11, Belgrade*, Secretary for South-East Europe. 1920.
- Mr. J. S. ST. CLAIR, *Pera, P.O. Box 226, Constantinople*, Assistant Secretary. 1923.
- Mr. VELIMIR JEREMITCH, *Vuku Karadzica, 11, Belgrade*, Depositary for Yugoslavia.
- Mr. J. KLEIN, *Strada Vasile Lascar, 122, Bucarest*, Superintendent for Rumania.
- Rev. IVAN GANTCHEFF, *ulica "6 September," No. 11, Varna*, Superintendent for Bulgaria.
- Mr. E. MISAELIDES, 2, *Philhellene Street, Athens*, Superintendent for Greece.
- Mr. ATHANASE SINAS, *Korytza*, Depositary for Albania.
- Mr. WALTER DAVIDSON, 6, *Sjomansgatan, Helsingfors, Finland*, Secretary for North-East Europe (retiring). 1895.
- †Mr. W. J. WISEMAN, 12, *Blumun Ieli, Rigi, Latvia*, Secretary for North-East Europe. 1924.
- Mr. E. HACKMAN, B.F.B.S., 6 *Sjomansgatan, Helsingfors, Finland*, Depositary.
- Rev. H. KOKAMÄGI, *Rataskaevu Tanav 4, Reval, Estonia*, Depositary.

* Secretary for Venezuela, Colombia and Ecuador from 1916.

† Assistant Secretary for South-Eastern Europe from 1920.

‡ Assistant Secretary for South-Eastern Europe from 1923.

BRITISH AND FOREIGN BIBLE SOCIETY

Representatives Abroad (*continued*).

- Colporteur J. AUNWERDT, 11, *Botanische Strasse, Dorpat, Estonia.*
 Mr. M. NEEDRE, 12, *Bluuman Iela, Riga, Latvia*, Depository.
- *Mr. C. T. HOOPER, *Bible House, Port Said*, Secretary for Egypt. 1909.
 Mr. H. ATHANASSIAN, Sub-agent.
 Mr. G. H. VINALL, *Alexandria*, Sub-agent.
 Mr. A. O. NEVE, *Beirut*, Sub-agent.
 Mr. T. P. BEVAN, *Addis Abbaba, Abyssinia*, Sub-agent.
- Mr. W. J. W. ROOME, *B.F.B.S., P.O. Box 302, Mombasa*, Secretary for East Central Africa. 1916.
 Rev. A. W. BANFIELD, *P.O. Box 78, Lagos*, Secretary for West Africa. 1915.
 Rev. H. P. M. STEYN, *P.O. Box 215, Cape Town*, Secretary for the Cape Province. 1922.
 Mr. W. WATTS, Assistant at Cape Town.
- Rev. M. J. M. VAN COLLER, M.C. (1925). Rev. GEORGE LOWE (*retiring*), *P.O. Box 639, Johannesburg*, Secretary for Central South Africa and Natal. 1903.
 Mr. H. L. POTGIETER, Assistant at Johannesburg.
- Mr. A. HOPE, *B.F.B.S., Julfa, Isfahan*, Secretary for Persia. 1913.
 Mr. GEORGE MACGEORGE, *Julfa, Isfahan*, (in temporary charge).
 Rev. A. W. YOUNG, 23, *Chowringhee Road, Calcutta*, Secretary at Calcutta. 1904.
 Mr. R. A. ADAMS, 170, *Hornby Road, Bombay*, Secretary at Bombay. 1907.
- Rev. W. E. H. ORGANE, B.A., B.D., *P.O. Box 502, Madras*, Secretary at Madras. 1905.
 Mr. PAUL LAWRENCE, B.A., Assistant Secretary. 1924
- Rev. A. R. FULLER, *St. Mark's Road, Bangalore*, Hon. Secretary and Treasurer at Bangalore. 1922.
- Mr. W. H. L. CHURCH, *Bible Depot, Anarkali Street, Lahore*, Secretary for the Panjab, and for North India (*pro tem*) 1902.
- Rev. W. SHEBBATT, 19, *Sule Pagoda Road; Rangoon*, Secretary for Burma. 1898.
- †Mr. T. GRACIE, *Bible House, Union Place, Colombo*, Secretary for Ceylon. 1903.
- Mr. B. PURDY, 17-2 *Armenian Street, Singapore*, Secretary for Malaya. 1921.
 Mr. P. PENNINGA, *Bandoeng, Java*, Sub-agent.
 Rev. W. H. WILLIAMS, *Bible House, Kuala Lumpur, Federated Malay States*, Sub-agent.
- Rev. G. W. SHEPPARD, 3, *Hongkong Road, Shanghai*, Secretary for China. 1923.
 Mr. U. BRINER, Assistant at Shanghai.
 Rev. TILDEN ELDRIDGE, Assistant at Shanghai.
 Mr. G. A. ANDERSON, *Mukden*, Sub-agent for Manchuria.
 Mr. A. F. ALMBLAD, *Kalgan*, Sub-agent for Mongolia.
 Mr. J. J. TOOP, *Tientsin*, Sub-agent for Chihli, etc.
 Rev. A. H. FISHER, *Tsinanfu*, Sub-agent for Shantung
 Mr. G. M. FRANCK, *Chengtu*, Sub-agent for Szechwan, etc.

* *Deceased, July 18th, 1925.*

† *Secretary of Colombo Auxiliary from 1895.*

BRITISH AND FOREIGN BIBLE SOCIETY

Representatives Abroad (continued).

- Rev. R. J. GOULD, *Hankow*, Sub-agent for Central China.
 Rev. H. O. T. BURK WALL, *Canton*, Sub-agent for Kwangsi and
 N. and E. Kwangtung.
- Mr. F. PARROTT, 95, *Yedo Machi, Kobé*, Secretary for Japan. 1899.
 Mr. HUGH MILLER, *B.F.B.S., Chongno, Seoul*, Secretary for Korea. 1905.
 Mr. THOMAS HOBBS, Assistant.
- *Rev. A. T. THOMPSON, M.A., B.D., *Bible House, 241-243, Flinders Lane, Melbourne*, Secretary of the Commonwealth Council. 1924.
- Mr. CHAS. E. BOWEN, *Bible House, 242, Pitt Street, Sydney*,
 Secretary for New South Wales. 1903.
- Mr. ERNEST J. GOSBELL, *Bible House, 241-243, Flinders Lane, Melbourne*,
 Secretary for Victoria. 1922.
- Rev. G. M. CLARK, *Bible House, 108, George Street, Brisbane*,
 Secretary for Queensland. 1906.
- Rev. J. H. SEXTON, *Bible House, Grenfell Street, Adelaide*, Secretary
 for South Australia. 1907.
- Rev. A. S. J. FRY, *Bible House, 167, St. George's Terrace, Perth*,
 Secretary for Western Australia. 1911.
- Rev. B. BENTLEY, 87, *St. John's Street, Launceston*, Secretary for
 Tasmania. 1925.
- Rev. DAVID CALDER, B.A., *P.O. Box 930, Wellington*, Secretary for
 New Zealand. 1925.
- Rev. A. TELFORD, *Caixa 73, Rio de Janeiro*, Secretary for Brazil. 1917.
 Mr. J. Y. BECKETT, *Caixa 63, Manaus*, Sub-agent for Amazon. 1923.
- †Rev. W. J. MOWLL, *Apartado de Correo, 157, Carácas*, Secretary for
 the West Indies Agency. 1923.
- Mr. A. R. STARK, *Casilla 568, Valparaiso*, Secretary for Chile and
 Bolivia. 1901.
- Mr. D. C. BRACKENRIDGE, *Casilla 58, Callao*, Secretary for Peru,
 Ecuador and Colombia (West). 1923.
- Rev. W. B. COOPER, M.A., D.D., 16, *College Street, Toronto*,
 Secretary for Canada. 1907.

The following District Secretaries are on the Staff of the Canadian Bible Society :

- Rev. W. E. Hassard, B.A., B.D., Toronto.
 †Rev. R. J. Bowen, F.R.G.S., London.
 Rev. E. Salter, Winnipeg.
 §Rev. J. Knox Wright, D.D., Vancouver
 Rev. H. D. Marr, B.A., Calgary.
 Rev. W. F. Crawford, B.A., B.D., Ottawa.
 Rev. G. A. MacLennan, B.A., Montreal.
 Rev. J. B. Taylor, Saskatoon.
 Rev. J. Reid, Regina.
 Rev. G. M. Ambrose, M.A., Halifax.
 Rev. J. M. Murchison, St. John.
 Rev. H. A. Alderwood, Edmonton.
 Rev. N. A. Harkness, B.A., B.D., Vancouver.

* Secretary for New Zealand from 1918.

† Retired, June, 1925.

† Relief Secretary in India from 1913.

§ Died February 11th, 1925.

BRITISH AND FOREIGN BIBLE SOCIETY

Home District Secretaries.

	<i>Appointed.</i>
Rev. W. R. Bowman, B.A., <i>Rowley Avenue, Stafford</i>	1897.
Rev. W. G. Jones, B.A., 36, <i>Abinger Road, Bedford Park, London,</i> <i>W. 4</i>	1897.
Rev. J. Alston, M.A., 9, <i>Priory Road, Kew, Surrey</i>	1901.
Rev. T. Smetham, 53, <i>St. Augustine's Avenue, South Croydon</i>	1902.
Rev. Walter Wall, 12, <i>Chestnut Road, Moseley, Birmingham</i>	1905.
Rev. T. A. Wolfendale, M.A., 2, <i>Grove Bank, Duffield Road, Derby</i>	1905.
Rev. J. Addison Ingle, M.A., 7, <i>Tremeddan Terrace, Liskeard,</i> <i>Cornwall</i>	1905.
Rev. H. K. Marsden, M.A., 4, <i>Ashwood Terrace, Headingley, Leeds</i>	1909.
Rev. H. J. Cossar, M.A., <i>St. Luke's Lodge, Alpha Road, Cambridge</i>	1910.
Rev. George Daunt, M.A., 10, <i>Shrubbery Walk, Weston-super-</i> <i>Mare</i>	1911.
* Rev. George Hanson, 66, <i>Maple Terrace, Newcastle-on-Tyne</i>	1913.
Rev. W. G. Roberts, M.A., <i>Wootton Hoo, Wootton, Bedford</i>	1913.
Rev. E. W. G. Hudgell, M.A., 10, <i>Talbot Road, Highgate, N. 6</i>	1914.
Rev. A. Wellesley Jones, B.A., B.D., <i>Leven Grove, Kilmorey Park,</i> <i>Chester</i>	1914.
Rev. W. Crwys Williams, 2, <i>Brooklands Terrace, Swansea</i>	1915.
Rev. J. Crossley, " <i>Staffa</i> ," <i>The Park, Scalby, near Scarborough</i>	1915.
Rev. Tom Dring, <i>Oakleigh, Low Fell, Gateshead</i>	1915.
Rev. A. W. M. Cassan, M.C., M.A., 442, <i>Unthank Road, Norwich</i>	1920.
Rev. W. A. Ferris, M.A., 34, <i>Albert Road, Caversham, Reading</i>	1920.
Rev. A. G. Williamson, M.A., <i>Theydon, The Woodlands, Woodley,</i> <i>near Stockport, Cheshire</i>	1922.
Rev. P. Austin, B.A., <i>Woodcroft, Fernleigh Road, Grange-over-</i> <i>Sands</i>	1922.
Rev. W. H. Wicks, <i>Dormans, Hutton, Preston</i>	1923.
† Rev. Emrys Rees, B.A., 6, <i>Llandough Street, Cathays, Cardiff</i>	1923.
Rev. W. E. L. Lewis	1925.
Rev. W. Herbert Still, M.A., 155, <i>Mill Lane, Wavertree, Liverpool</i>	1925.

* Resigned August 31st, 1925.

† Resigned April 30th, 1925.

SUMMARY

SINCE its foundation in 1804 the Bible Society has issued over 355,000,000 copies of the Scriptures. Of these about 104,000,000 have been in English. Issues in 1924: 1,136,937 Bibles; 1,092,822 New Testaments; 7,810,816 smaller portions containing not less than one complete book of Scripture. Total: 10,040,575.

Translation and Revision.

Languages in which the Society has helped to publish or circulate the Scriptures now number 572. Six of these have been added since our last report. See pp. 18, 19.

How the Society Shares in the Church's Mission.

The Foreign Missions of almost every Reformed Communion, and the Eastern Churches, draw most of their supplies of the Scriptures from the Society in the various fields where it is at work.

The Anglican Communion has obtained no fewer than 185 versions, e.g. C.M.S. 135, S.P.G. 83. The U.M.C.A. gets practically all the Scriptures it uses from the B.F.B.S.—as do the Melanesian Mission, the S.A.M.S. and the Anglican Mission in New Guinea.

The same is true of the Foreign Missions of the Free Churches. The Society furnishes the L.M.S. with over 60 versions, the Methodist Missionary Societies with 107, the Presbyterians with 153. It is publishing the Kongo Bible for the B.M.S., and supplies many Baptist stations in China, Burma, Africa and the West Indies. The China Inland Mission and other interdenominational societies obtain from the Bible House practically all the editions of the Scriptures which they use. The Reformed Churches of the Continent also obtain supplies of the Scriptures from the B.F.B.S. for home use or for their foreign stations. American Missions in India have all their needs for the Scriptures met by our Society.

On the work of the 894 Colporteurs, see pp. 47-62.

On the work at Home, see pp. 28-30.

THE SEEKERS

The Staff.

Dr. J. H. Ritson returned on July 30th from his visit to South Africa, Australia and New Zealand, in the course of which he made a tour round the world. He has been elected President-designate of the Wesleyan Methodist Conference for 1925, and assumed the responsibilities of this office in July. It is peculiarly fitting that this honour should come to him on the completion of twenty-five years' service as secretary of our Society.

Our other secretary, the Rev. C. H. K. Boughton, left England in October for a six months' tour in the East, during which he visited Malaya, India, Ceylon, and Iraq. He reached home safely again on April 22nd.

Mr. Walter Davidson, the Society's secretary for North-East Europe, is retiring after forty years' service; and Mr. W. J. Wiseman, who has been assistant-secretary at Constantinople, has been transferred to Riga to succeed Mr. Davidson.

Mr. J. S. St. Clair has been appointed assistant-secretary at Constantinople in succession to Mr. Wiseman.

Mr. Hans Döring, who served the Society for nearly twenty years in China, has been appointed superintendent in Austria.

Paymaster-Captain R. A. M. Burridge, C.B., has been appointed assistant to the secretaries at the Bible House, in succession to Mr. J. D. Maitland-Kirwan, who resigned in September.

A Commonwealth Council has been formed in Australia, and the Rev. A. T. Thompson, M.A., B.D., after serving as secretary in New Zealand for six years, has been appointed its first secretary.

The Rev. David Calder, B.A., has been appointed to succeed Mr. Thompson, and is secretary of the new Dominion Council in New Zealand.

Auxiliaries.

At the end of March, 1925, the Society had 5,091 Auxiliaries, Branches and Associations in England and Wales, and about 5,000 outside the United Kingdom, mainly in the British Dominions and Colonies.

FINANCE.

The figures given on pp. 102, 103 may be summarized thus : Expended on translating, revising, printing and transporting the Scriptures, £245,349 ; Distribution and administration at home and abroad, £165,637.

SUMMARY

Total Income, £391,006. This is made up of receipts from sales, £163,544; Free Contributions from Auxiliaries, £136,059. Donations, subscriptions and income from Trust Funds paid in London, £30,943; legacies, £53,701, and dividends, £6,759.

Contributions from Auxiliaries.

The contributions from Auxiliaries at home and abroad amounted to £136,059; this is £6,351 less than their contributions in 1923-24. In England the Auxiliaries paid in £72,197 (a decrease of £2,008), and in Wales £9,273 (an increase of £625). The Hibernian Bible Society sent £2,778. From the continent of Europe we received £1,052; from South Africa, £5,804; India and Ceylon raised £5,464; China, £1,219; Japan and Korea, £365. The Auxiliaries in Australia raised £16,967, and in New Zealand, £5,292. From South America and West Indies we received £1,134. The Canadian Bible Society, after defraying the cost of Bible work in the Dominion, sent to London a contribution of £12,667.

Obituary.

Since the annual meeting in 1924 no fewer than seven of the Society's Vice-Presidents have been removed by death:

Sir William Maekworth Young, K.C.S.I.; the Rev. W. L. Watkinson, D.D.; the Rt. Rev. J. Denton Thompson, D.D., Bishop of Sodor and Man; the Rev. H. Arnold Thomas, LL.D.; the Rt. Rev. Bishop Ormsby, D.D.; the Rt. Rev. Bishop Copleston, D.D., formerly Metropolitan of India; and the Bishop of Oxford.

We regret also the decease of two members of the Committee: Major-General Sir G. K. Scott-Monerieff, K.C.B., K.C.M.G., and Mr. H. M. Veitch.

THE SEEKERS

THE BIBLE SOCIETY RECEIVED FOR ITS GENERAL FUND DURING THE YEAR ENDING MARCH 31st, 1925 :

From sales of the Scriptures issued from the Bible House, London, to trade depots, Auxiliaries, missionary societies, etc. ...	£79,308
From sales of the Scriptures abroad	81,862
	<hr/> £161,170
From sales of magazines	2,374
Subscriptions, donations, etc., paid at the Bible House, London	30,943
Contributed by Auxiliaries at home	84,270
Contributed abroad	51,739
Legacies	70,426
Transferred to the Legacy Equalization Fund	16,725
	<hr/> 53,701
Dividends, General Fund	6,759
	<hr/>
	<hr/> TOTAL RECEIPTS £391,006 <hr/>

THE SEEKERS

THE BIBLE SOCIETY EXPENDED FROM ITS GENERAL FUND DURING THE YEAR ENDING MARCH 31st, 1925 :

Translating, revising, printing, and binding the Scriptures	£226,201	
Freight and carriage of the Scriptures ...	19,148	
	—————	£245,349
Warehouses, depots, and sub-depots at home and abroad		43,431
Maintaining colporteurs and Biblewomen		41,589
Salaries and travelling expenses of Secretaries and Sub-agents abroad ... \		32,179
Bible House administration, salaries, repairs, rates, taxes, insurance, postage, interest, etc.		14,567
Home Organization staff, including District Secre- taries and Publicity expenses		21,660
Reports, magazines, and other literature... ..		9,043
Allowances to old and disabled servants		3,168
	TOTAL EXPENDITURE	£110,986
Deficit on the year's working		£19,980

The above statement is a summary of the Cash Account (published in detail in the Annual Report), which has been audited by Messrs. J. and A. W. Sully & Co., Chartered Accountants.

The Society's Annual Report for 1924-1925

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